BOSTON

ISRAELITES IN BOSTON

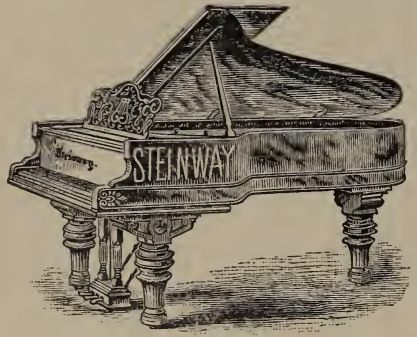


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STEINERT HALL, TREMONT AND BOYLSTON STREETS. BOSTON.

"Horticultural Hall"

"Deutsches Fest"
Dec 8d to 18d 1889
Boston.
Joseph Woods.
Secretary - Executive Committee



ISRAELITES IN BOSTON.

A Tale

DESCRIBING THE DEVELOPMENT OF JUDAISM IN BOSTON.

PRECEDED BY THE

JEWISH CALENDAR

FOR THE NEXT DECADE.

BY

SOLOMON SCHINDLER,

RABBI OF THE TEMPLE ADATH ISRAEL.

Marcus
F
73.9
.J5
S45
1889

Typography and Electrotyping by
C. J. PETERS & SON.

Press of
BERWICK & SMITH.

PREFACE.

THIS BOOK has been issued, not for the sake of gaining distinction for the author; it has been published in aid of the Home for the Aged and Infirm Hebrews of Boston. It contains the Jewish calendar for the next ten years, reference to which is sometimes, if not frequently, made in every Jewish household. The calendar is followed by a history of the development of Judaism in Boston, and as the author has intentionally avoided statistics, and has rather chosen to give to his work the form of a tale, the reader will find in these sketches both instruction and pleasure. The material of the first edition of the book has been donated by the following firms, to whom the author cannot sufficiently express his thanks, both for their noble donation and for the readiness with which they responded to his petition.

The firm of Tileston & Hollingsworth have donated all the paper; Messrs. Berwick & Smith have printed the whole edition gratuitously; the firms of D. Lothrop & Co., Ginn & Co., Silver, Burdett & Co., Bradlee Whidden, Lee and Shepard, D. C. Heath & Co., and F. H. Gilson have paid for the bindings of the books. Messrs. J. & J. Berry & Co. have donated the dies with which the covers of the book were pressed, and have taken special care to furnish a most elaborate and artistic design. The plates have been subscribed for by the following firms: Little, Brown & Co., Thompson, Brown & Co., School Supply Co., William Ware & Co., Houghton, Mifflin & Co., J. S. Cushing & Co., E. Fleming & Co., Leach, Shewell & Sanborn, J. B. Lippincott & Co., Balch Bros., Ivison, Blakeman & Co., Appleton & Co., and C. J. Peters & Son.

Messrs. Estes & Lauriat have furnished the frontispiece, and the Boston Photogravure Co. have furnished all the portraits contained in this book.

Messrs. L. Prang & Co. have supplied the memorial tablets, which, by their tasteful and artistic ornamentation, do credit to the well-known firm.

Whereas the author cared little for himself, but made it his aim to raise as much money for the Home as was in his power, he has permitted a number of first-class houses to place their advertisements between the reading matter. Their liberality should receive acknowledgment from the readers of this book, and they should favor them with their kind patronage.



MR. LEOPOLD ABRAHAM.

Mr. Leopold Abraham has deserved the thanks of the author for the material aid he has given him in the advertising department. He is one of our young men who take a lively interest in all matters pertaining to congregational or charitable work.

The author hopes not only that this first edition of the book will soon be exhausted, but that he will be obliged to issue numerous new editions, the net proceeds of which will go to swell the funds of the "Home."

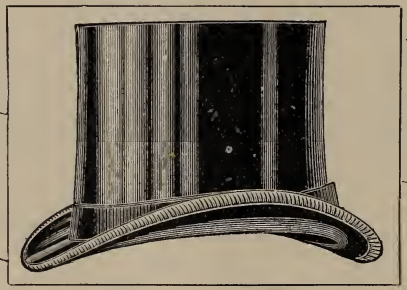
THE AUTHOR.

BOSTON, December 9, 1889.

JEWISH CALENDAR.

LAMSON & HUBBARD,

Hatters



Furriers

90 BEDFORD, COR. OF KINGSTON ST., BOSTON.

JEWISH CALENDAR.

	SEPTEMBER.									TISHRI.										OCTOBER.										
	Th	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*
5650 . . .	1[1]	2	3	4	5	6	7	8	9	10[2]	11	12	13	14	15[3]	16	17	18	19	20	21	22[4]	23[5]	24	25	26	27	28	29	30[6]
1889 . . .	26	27	28	29	30	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
	M	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*
5651 . . .	1[1]	2	3	4	5	6	7	8	9	10[2]	11	12	13	14	15[3]	16	17	18	19	20	21	22[4]	23[5]	24	25	26	27	28	29	30[6]
1890 . . .	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	1	2	3	4	5	6	7	8	9	10	11	12	13	14
	S	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*
5652 . . .	1[1]	2	3	4	5	6	7	8	9	10[2]	11	12	13	14	15[3]	16	17	18	19	20	21	22[4]	23[5]	24	25	26	27	28	29	30[6]
1891 . . .	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1
	Th	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*
5653 . . .	1[1]	2	3	4	5	6	7	8	9	10[2]	11	12	13	14	15[3]	16	17	18	19	20	21	22[4]	23[5]	24	25	26	27	28	29	30[6]
1892 . . .	22	23	24	25	26	27	28	29	30	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
	M	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*
5654 . . .	1[1]	2	3	4	5	6	7	8	9	10[2]	11	12	13	14	15[3]	16	17	18	19	20	21	22[4]	23[5]	24	25	26	27	28	29	30[6]
1893 . . .	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	1	2	3	4	5	6	7	8	9	10

[1] New Year.
[2] Day of Atonement.
[3] First day of Tabernacles.
[4] Eighth day Festival.
[5] Festival of the Law.
[6] New moon.

LUCK IS PLUCK.

IN meditative moments, we often allow our minds to flow through that channel in our lives that lies beween the two banks of success and failure, looking upon one side with admiring eyes, and using every legitimate effort to avoid being stranded upon the treacherous shallows of the other, while continually meeting our view are the mercantile lights planted upon such firm foundations that no storm can undermine them.

A. Shuman & Company, Clothiers, corner of Washington and Summer Streets, are considered to be the pioneers in Boston of new enterprises and inventions, and are constant illustrations of the old proverb, that "nothing succeeds like success."

Starting in business in Roxbury some thirty years ago, A. Shuman, the senior partner of the present firm, first recognized the fact that pluck is a hero, and being possessor of qualities embracing a keen, well-educated mind, a sound body, and indomitable will, he was not backward in using every legitimate agency to win his way to the front.

As a result, the house of A. Shuman & Company to-day holds an enviable position among our Boston merchants, and is a positive evidence of what energy, ability, and unquestioned honesty of purpose can accomplish in this city of wealth, activity, and competition. Inspired with the one spirit that ultimately meets with great success, sterling integrity of representation, this house has made itself indispensable to our thoughtful and perceptive classes, and has made its example a luminous mark for young men who are entering each day the arena of mercantile contest.

As an evidence of the high opinion in which the firm stands with its friends and the public, the following letter from the eminent financier and statesman, Hon. Orlando B. Potter of New York, complimentary to the originality and enterprise of this house, speaks for itself.

POTTER BUILDING, N. Y. CITY, February 8, 1889.

Messrs. A. SHUMAN & Co., 9 *Summer Street, Boston, Mass.*

GENTLEMEN, — I have received, gratefully, your Mercantile Diary, sent me by you. It seems a most complete, convenient, and valuable aid to every business man. It ought to be on every merchant's and business man's table, and in every counting-house in the country. I do not believe it would have reached its completeness and perfection at any other hands than those of a Boston merchant. Every time I use it I shall be pleasantly reminded of the city in which I received my first encouragement, and made my first start in business and professional life.

Very truly yours, O. B. POTTER.

JEWISH CALENDAR.

	SEPTEMBER.									TISHRI.										OCTOBER.										
	M	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*
5655 . . .	1[1]	2	3	4	5	6	7	8	9	10[2]	11	12	13	14	15[3]	16	17	18	19	20	21	22[4]	23[5]	24	25	26	27	28	29	30[6]
1894 . . .	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
	Th	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*
5656 . . .	1[1]	2	3	4	5	6	7	8	9	10[2]	11	12	13	14	15[3]	16	17	18	19	20	21	22[4]	23[5]	24	25	26	27	28	29	30[6]
1895 . . .	19	20	21	22	23	24	25	26	27	28	29	30	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
	T	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*
5657 . . .	1[1]	2	3	4	5	6	7	8	9	10[2]	11	12	13	14	15[3]	16	17	18	19	20	21	22[4]	23[5]	24	25	26	27	28	29	30[6]
1896 . . .	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	1	2	3	4	5	6	7
	M	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*
5658 . . .	1[1]	2	3	4	5	6	7	8	9	10[2]	11	12	13	14	15[3]	16	17	18	19	20	21	22[4]	23[5]	24	25	26	27	28	29	30[6]
1897 . . .	27	28	29	30	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
	S	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*
5659 . . .	1[1]	2	3	4	5	6	7	8	9	10[2]	11	12	13	14	15[3]	16	17	18	19	20	21	22[4]	23[5]	24	25	26	27	28	29	30[6]
1898 . . .	17	18	19	20	21	22	23	24	25	26	27	28	29	30	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16

[1] New Year.
[2] Day of Atonement.
[3] First day of Tabernacles.
[4] Eighth day Festival.
[5] Festival of the Law.
[6] New moon.



RUETER & CO.,

BREWERS.

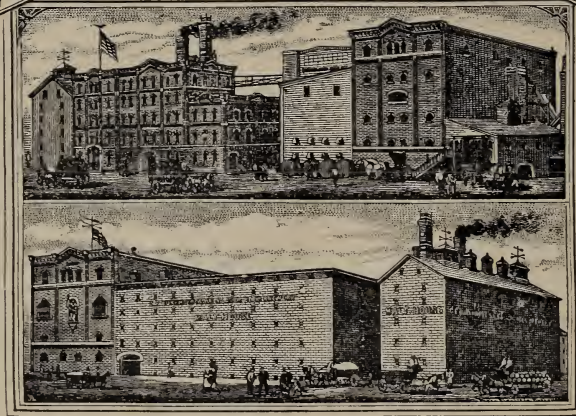
Ales and Porter.

BOSTON.

	OCTOBER.							HESHVON.												NOVEMBER.										
	S	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	..
5650 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	..
1889 . . .	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	..
	W	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	..
5651 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	..
1890 . . .	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	..
	M	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*
5652 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1891 . . .	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	1
	S	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	..
5653 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	..
1892 . . .	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	..
	W	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*
5654 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1893 . . .	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9

[1] New moon.

G. F. BURKHARDT'S BREWERY.



BOSTON HIGHLANDS.

G. F. BURKHARDT,

BREWER OF

SALVATOR
LAGER BEER,

Present-Use Ale,
Stock Ale, and Porter.

ROXBURY STATION,
BOSTON, MASS.

City Office. 115 WATER ST.

JEWISH CALENDAR.

OCTOBER. HESHVON. NOVEMBER.

	W	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	..
5655	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	..
1894	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	..

	S	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*
5656	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1895	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17

	Th	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	..
5657	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	..
1896	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	..

	W	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*
5658	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1897	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25

	M	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	..
5659	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	..
1898	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	..

[1] New moon.

SEEING IS BELIEVING.



The Plymouth Rock Pants Co.

∴ ∴ ∴ Invites the public to visit its workrooms at 11 *to* 17 *Eliot Street, and see Garments being made. This concern never sent a garment to be made in a New-York tenement, as it would not risk contagion to its customers. One-half the ready-made clothing sold in this city is made in New York. Every customer of this popular tailoring company has the privilege of seeing his clothes cut, trimmed, and made under his own eyes.*

THIS company never sold a ready-made garment, devoting its whole energies to producing a custom-made garment, of a quality and at a price that would hold the buyer as a steady customer. ∴ ∴ ∴

Plymouth Rock Pants Co.

11 to 17 ELIOT STREET.

Annex, 695 Washington St., and 18 Summer St.

	NOVEMBER.							KISLEV.												DECEMBER.										
	S	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*
5650 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25[2]	26	27	28	29	30[1]
1889 . . .	24	25	26	27	28	29	30	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
	Th	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	. .
5651 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25[2]	26	27	28	29	. .
1890 . . .	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	1	2	3	4	5	6	7	8	9	10	11	. .
	W	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*
5652 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25[2]	26	27	28	29	30[1]
1891 . . .	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
	S	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*
5653 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25[2]	26	27	28	29	30[1]
1892 . . .	20	21	22	23	24	25	26	27	28	29	30	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
	F	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**
5654 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25[2]	26	27	28	29	30[1]
1893 . . .	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	1	2	3	4	5	6	7	8	9

[1] New moon.

[2] Dedication of the Temple (Chanuka).

Wm. T. Van Nostrand & Co.,

BREWERS OF THE



AND

Old Musty Stock Ales.

∴ ESTABLISHED 1821. ∴

Crystal Lake Brewery,
BOSTON.

JEWISH CALENDAR.

	NOVEMBER.										KISLEV.										DECEMBER.									
	Th	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	..
5655 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25[2]	26	27	28	29	..
1894 . . .	29	30	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	..

	M	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*
5656 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25[2]	26	27	28	29	30[1]
1895 . . .	18	19	20	21	22	23	24	25	26	27	28	29	30	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17

	F	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**
5657 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25[2]	26	27	28	29	30[1]
1896 . . .	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	1	2	3	4	5

	F	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**
5658 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25[2]	26	27	28	29	30[1]
1897 . . .	26	27	28	29	30	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25

	T	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	..
5659 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25[2]	26	27	28	29	..
1898 . . .	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	1	2	3	4	5	6	7	8	9	10	11	12	13	..

[1] New moon.

[2] Dedication of the Temple (Chanuka).

Established 1831.



S. S. Pierce & Co.,

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AND

GROCERS.

Cor. Tremont and Court Sts.
Cor. Huntington Ave. and Dartmouth St.
209 and 211 State St.

Send for copy of the "EPICURE," which contains our complete price-list.

JEWISH CALENDAR.

	DECEMBER.								TEBETH.										JANUARY.											
	T	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	..
5650 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	..
1889-90 .	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	..
	F	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	..
5651 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	..
1890-91 .	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	..
	F	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	..
5652 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	..
1891-92 .	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	..
	T	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	..
5653 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	..
1892-93 .	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	..
	S	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	..
5654 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	..
1893-94 .	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	..

[1] New moon.



* * * A strictly legitimate specific, without deceptive or offensive features of any kind, for the prompt, pleasant, and permanent cure of

· VITAL · EXHAUSTION · AND · DEBILITY.·

CONCEDED by medical men and press to be the most marvellous medicine of modern times. They act like magic. A few doses work wonders on the vital organs, strengthening the nervous and muscular system, restoring long-lost confidence, and arousing the whole physical and mental energy of the human frame. These are "facts," not "fancies," and the best guarantee to the nervous and debilitated is that this specific has a larger sale than all others combined.

CATON MEDICAL SPECIFIC CO.,
BOSTON, MASS.

JEWISH CALENDAR.

	DECEMBER.								TEBETH.								JANUARY.												
	F	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F* ..
5655 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29 ..
1894-95 .	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25 ..
	W	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W* ..
5656 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29 ..
1895-96 .	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15 ..
	S	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S* ..
5657 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29 ..
1896-97 .	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	2	28	29	30	31	1	2	3 ..
	S	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S* ..
5658 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29 ..
1897-98 .	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23 ..
	W	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W* ..
5659 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29 ..
1898-99 .	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11 ..

[1] New moon.

BEST DRINKING COFFEE IN THE WORLD,

ORIENTAL

MALE BERRY JAVA.

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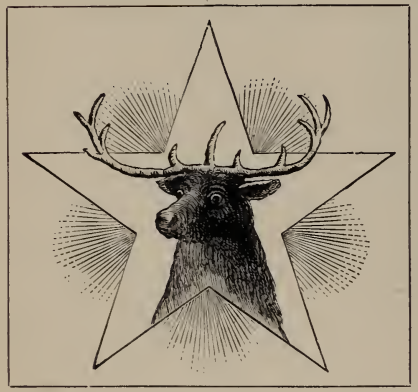
ORIENTAL TEA CO., 87 COURT ST.,

SIGN OF BIG TEA KETTLE.

JEWISH CALENDAR.

	JANUARY.							SHEBAT.												FEBRUARY.										
	W	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*
5650 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1890 . . .	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
	S	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*
5651 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1891 . . .	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8
	S	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*
5652 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1892 . . .	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
	W	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*
5653 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1893 . . .	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
	M	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*
5654 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1894 . . .	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6

[1] New moon.



Charles A. King,

BREWER OF

BOHEMIAN AND CULMBACHER BEERS

Longwood Avenue, Boston.

JEWISH CALENDAR.

	JANUARY.							SHEBAT.								FEBRUARY.														
	S	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*
5655 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1895 . . .	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
	Th	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*
5656 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1896 . . .	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14
	M	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*
5657 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1897 . . .	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2
	M	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*
5658 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1898 . . .	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
	Th	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*
5659 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1899 . . .	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10

[1] New moon.



THE EVERETT PIANO.

THIS CUT represents the popular **STYLE 13**, Everett Cabinet Grand Upright, in either Ebonized, Burl Walnut, Mahogany, or Antique Oak Cases.

UNEQUALLED IN

TONE, TOUCH, and FINISH.

E. B. WOOD, Agent,

180 Tremont St.

JEWISH CALENDAR.

	FEBRUARY.								ADAR.												MARCH.									
	F	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	..
5650 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14[2]	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	..
1890 . . .	21	22	23	24	25	26	27	28	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	..
	M	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*
5651 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14[2]	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1891 . . .	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	1	2	3	4	5	6	7	8	9	10
	M	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	..
5652 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14[2]	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	..
1892 . . .	29	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	..
	F	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	..
5653 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14[2]	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	..
1893 . . .	17	18	19	20	21	22	23	24	25	26	27	28	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	..
	W	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*
5654 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14[2]	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1894 . . .	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	1	2	3	4	5	6	7	8

[1] New moon. [2] Purim.



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GERMAN,
and FRENCH **STRINGS**

FOR ALL MUSICAL INSTRUMENTS.

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JEWISH CALENDAR.

	FEBRUARY.							ADAR.												MARCH.										
	M	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	..
5655 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14[2]	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	..
1895 . . .	25	26	27	28	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	..
	S	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	..
5656 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14[2]	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	..
1896 . . .	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	1	2	3	4	5	6	7	8	9	10	11	12	13	14	..
	W	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*
5657 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14[2]	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1897 . . .	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	1	2	3	4
	W	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	..
5658 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14[2]	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	..
1898 . . .	23	24	25	26	27	28	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	..
	S	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	..
5659 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14[2]	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	..
1899 . . .	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	1	2	3	4	5	6	7	8	9	10	11	..

[1] New moon. [2] Purim.



VINCENT, HATHAWAY & CO.,

IMPORTERS AND BOTTLERS OF

EVERY BOTTLE GUARANTEED TO BE IN PERFECT CONDITION.

Bass & Co.'s Pale Ale.

MANUFACTURERS AND WHOLESALE DEALERS IN

FINE CIGARS.

	MARCH.							SECOND ADAR.												APRIL.									
	W	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W* ..
5651 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14[2]	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29 ..
1891 . . .	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8 ..

	F	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F* ..
5654 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14[2]	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29 ..
1894 . . .	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6 ..

	F	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F* ..
5657 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14[2]	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29 ..
1897 . . .	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2 ..

[1] New moon.

[2] Purim.


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Wedding
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a Specialty.
336 Washington St.
Boston

JEWISH CALENDAR.

	MARCH.							NISAN.												APRIL.										
	S	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*
5650 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15[2]	16	17	18	19	20	21[3]	22	23	24	25	26	27	28	29	30[1]
1890 . . .	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20

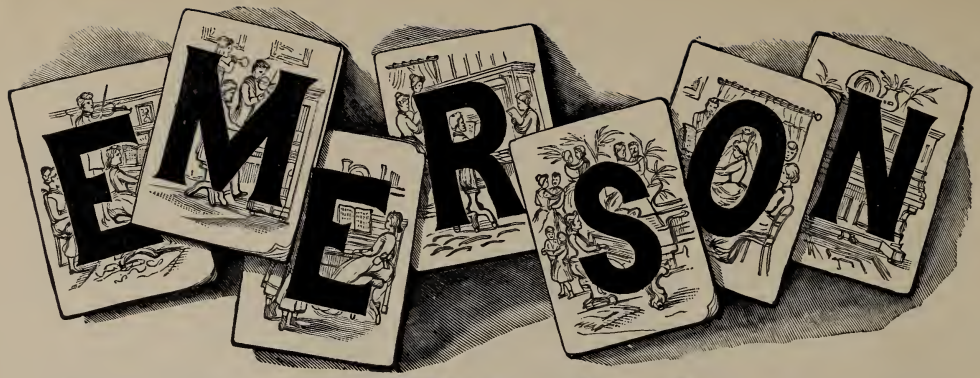
	Th	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*
5651 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15[2]	16	17	18	19	20	21[3]	22	23	24	25	26	27	28	29	30[1]
1891 . (*April*)	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	1	2	3	4	5	6	7	8

	T	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*
5652 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15[2]	16	17	18	19	20	21[3]	22	23	24	25	26	27	28	29	30[1]
1892 . . .	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27

	S	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*
5653 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15[2]	16	17	18	19	20	21[3]	22	23	24	25	26	27	28	29	30[1]
1893 . . .	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16

	S	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*
5654 . . .	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
1894 . (*April*)	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	1	2	3	4	5	6

[1] New moon. [2] First day of Passover. [3] Last day of Passover.



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BEST WORK AND
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FULLY WARRANTED.

ILLUSTRATED CATALOGUES FREE.

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174 TREMONT STREET,
BOSTON, MASS.

92 FIFTH AVENUE,
NEW YORK.

JEWISH CALENDAR.

	MARCH.								NISAN.										APRIL.											
	T	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*
5655 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15[2]	16	17	18	19	20	21[3]	22	23	24	25	26	27	28	29	30[1]
1895 . . .	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
	S	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*
5656 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15[2]	16	17	18	19	20	21[3]	22	23	24	25	26	27	28	29	30[1]
1896 . . .	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13
	S	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*
5657 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15[2]	16	17	18	19	20	21[3]	22	23	24	25	26	27	28	29	30[1]
1897 . (*April*)	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	1	2
	Th	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*
5658 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15[2]	16	17	18	19	20	21[3]	22	23	24	25	26	27	28	29	30[1]
1898 . . .	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
	S	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*
5659 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15[2]	16	17	18	19	20	21[3]	22	23	24	25	26	27	28	29	30[1]
1899 . . .	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10

[1] New moon. [2] First day of Passover. [3] Last day of Passover.

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THE MOST PERFECT AND PALATIAL TURKISH, RUSSIAN, AND ROMAN BATHS

IN NEW ENGLAND.

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Large Russian or Steam Rooms.



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GENTLEMEN, 1 to 10 P.M., except Thursday and Sunday; Thursday, from 6 to 10 P.M.; Sunday, from 8 A.M. to 12 M., and 6 to 10 P.M.

JEWISH CALENDAR.

	APRIL.							IYAR.												MAY.										
	M	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	..
5650 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	..
1890 . . .	21	22	23	24	25	26	27	28	29	30	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	..
	S	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	..
5651 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	..
1891 . (*May*)	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	..
	Th	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	..
5652 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	..
1892 . . .	28	29	30	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	..
	M	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	..
5653 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	..
1893 . . .	17	18	19	20	21	22	23	24	25	26	27	28	29	30	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	..
	M	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	..
5654 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	..
1894 . (*May*)	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	..

[1] New moon.

D. W. BLANCHARD. J. W. FARRAR.

BLANCHARD, FARRAR & CO.

14, 15, 16 AND 17
DOCK SQ.,
BOSTON,



31
FANUEIL HALL SQ.,
MASS.

WINES, SPIRITS, AND CORDIALS.

SPECIAL ATTENTION GIVEN TO FAMILY TRADE, AND FOR MEDICAL PURPOSES.

FINE CALIFORNIA WINES, $1.00 PER GALLON.

JEWISH CALENDAR.

	APRIL.									IYAR.										MAY.									
	Th	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*
5655 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
1895 . . .	25	26	27	28	29	30	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
	T	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*
5656 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
1896 . . .	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	1	2	3	4	5	6	7	8	9	10	11	12
	M	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*
5657 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
1897 . (*May*)	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
	S	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**
5658 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
1898 . . .	23	24	25	26	27	28	29	30	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
	T	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*
5659 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
1899 . . .	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	1	2	3	4	5	6	7	8	9

[1] New moon.



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SOLE N.E. AGENT FOR

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FAMOUS **MILWAUKEE LAGER BEER**

Celebrated for its Purity, Flavor, and Keeping Qualities.

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OGDENSBURG, N.Y., **INDIA PALE ALE** AND **PORTER**

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The Best Goods in the Market.

BOTTLER of Bass's English Ale, Guinness's Stout, Imported Kaiser, Culmbach and Pilsner Beers; Direct Importer of Wines and Liquors; Mineral Water, etc.

DEPOT AND OFFICE,

125 Purchase St., cor. Hartford, BOSTON.

Telephone No. 954.

	MAY.												SIVAN.												JUNE.					
	T	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*
5650 . . .	1[1]	2	3	4	5	6[2]	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1890 . . .	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
	S	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*
5651 . . .	1[1]	2	3	4	5	6[2]	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1891 . (*June*)	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	1	2	3	4	5	6
	F	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**
5652 . . .	1[1]	2	3	4	5	6[2]	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1892 . . .	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
	T	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*
5653 . . .	1[1]	2	3	4	5	6[2]	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1893 . . .	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14
	T	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*
5654 . . .	1[1]	2	3	4	5	6[2]	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1894 . (*June*)	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	1	2	3	4

[1] New moon.

[2] Feast of Weeks.

GENTLEMEN of the Musical and Theatrical Profession make this place the Head-Quarters. WHY? Because the Restaurant supplies all the Delicacies of the Season at a Moderate Price. GAME in great variety.

PRIVATE ROOMS, entrance on Mason Street, can be secured in advance for Parties. Connected with the Boston Theatre stage by a gong, which announces the rising and falling of the curtain between the acts.

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OLD ELM.

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BOSTON, MASS

150 TREMONT STREET.





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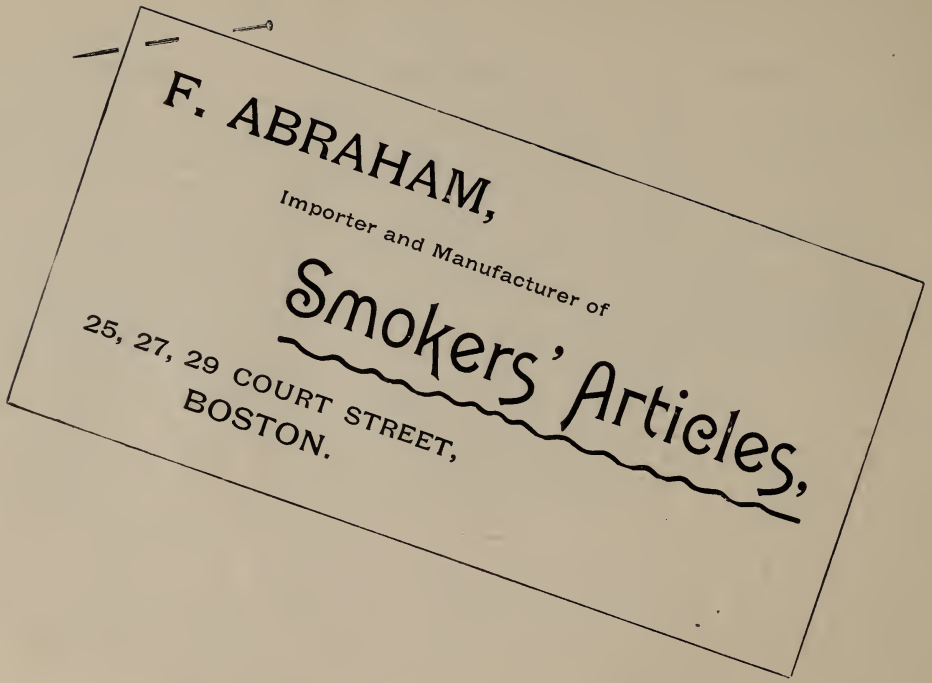
IMPORTED AND DOMESTIC BEERS ON DRAUGHT. THE COOLEST IN THE CITY.

☞ FOREIGN DELICACIES not to be found in any other Establishment in the city you will find here.

	MAY.								SIVAN.												JUNE.									
	F	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**
5655 . . .	1[1]	2	3	4	5	6[2]	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1895 . . .	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
	W	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*
5656 . . .	1[1]	2	3	4	5	6[2]	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1896 . . .	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11
	T	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*
5657 . . .	1[1]	2	3	4	5	6[2]	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1897 . (*June*)	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
	S	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*
5658 . . .	1[1]	2	3	4	5	6[2]	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1898 . . .	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
	W	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*
5659 . . .	1[1]	2	3	4	5	6[2]	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1899 . . .	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8

[1] New moon.

[2] Feast of Weeks.


F. ABRAHAM,
Importer and Manufacturer of
Smokers' Articles,
25, 27, 29 COURT STREET,
BOSTON.

JEWISH CALENDAR.

	JUNE.							TAMUZ.									JULY.													
	Th	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	..
5650 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	..
1890 . . .	19	20	21	22	23	24	25	26	27	28	29	30	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	..
	T	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	..
5651 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	..
1891 . (*July*)	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	..
	S	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	..
5652 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	..
1892 . . .	26	27	28	29	30	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	..
	Th	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	..
5653 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	..
1893 . . .	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	1	2	3	4	5	6	7	8	9	10	11	12	13	..
	Th	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	..
5654 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	..
1894 . (*July*)	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	..

[1] New moon.

Andrew C. Berry,

WEDDING INVITATIONS,
WEDDING CARDS,
VISITING CARDS,
COATS OF ARMS,
CRESTS,
RESIDENCE DIES.

Card Engraver and Wedding Stationer,

12 West Street, Room No. 7,
Boston, Mass.

	JUNE.							TAMUZ.												JULY.									
	S	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S* ..
5655 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29 ..
1895 . . .	23	24	25	26	27	28	29	30	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21 ..
	F	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F* ..
5656 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29 ..
1896 . . .	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	1	2	3	4	5	6	7	8	9	10 ..
	Th	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th* ..
5657 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29 ..
1897 . . .	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29 ..
	T	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T* ..
5658 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29 ..
1898 . . .	21	22	23	24	25	26	27	28	29	30	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19 ..
	F	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F* ..
5659 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29 ..
1899 . . .	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	1	2	3	4	5	6	7 ..

[1] New moon.

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	JULY.								AB.							AUGUST.														
	F	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**
5650 . . .	1[1]	2	3	4	5	6	7	8	9	10[2]	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1890 . . .	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
	W	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*
5651 . . .	1[1]	2	3	4	5	6	7	8	9[2]	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1891 . (*Aug.*)	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3
	M	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*
5652 . . .	1[1]	2	3	4	5	6	7	8	9[2]	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1892 . . .	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
	F	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**
5653 . . .	1[1]	2	3	4	5	6	7	8	9	10[2]	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1893 . . .	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12
	F	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**
5654 . . .	1[1]	2	3	4	5	6	7	8	9	10[2]	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1894 . (*Aug.*)	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1

[1] New moon. [2] Fast of Ab.

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Respectfully, JAMES F. BABCOCK.

JEWISH CALENDAR.

	JULY.									AB.										AUGUST.										
	M	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*
5655 . . .	1[1]	2	3	4	5	6	7	8	9[2]	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1895 . . .	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
	S	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*
5656 . . .	1[1]	2	3	4	5	6	7	8	9[2]	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1896 . . .	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9
	F	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**
5657 . . .	1[1]	2	3	4	5	6	7	8	9	10[2]	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1897 . . .	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
	W	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*
5658 . . .	1[1]	2	3	4	5	6	7	8	9[2]	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1898 . . .	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
	S	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*
5659 . . .	1[1]	2	3	4	5	6	7	8	9[2]	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30[1]
1899 . . .	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6

[1] New moon.

[2] Fast of Ab.

JOHN R. ALLEY,

Eblana Brewery,

BOSTON.

JEWISH CALENDAR.

	AUGUST.							ELLUL.							SEPTEMBER.														
	S	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S* ..
5650 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29[2] ..
1890 . . .	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14 ..
	W	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W* ..
5651 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29[2] ..
1891 . (*Sept.*)	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	1	2 ..
	W	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W* ..
5652 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29[2] ..
1892 . . .	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21 ..
	S	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S* ..
5653 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29[2] ..
1893 . . .	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10 ..
	S	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S* ..
5654 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29[2] ..
1894 . (*Sept.*)	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30 ..

[1] New moon.

[2] New Year's Eve.

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	AUGUST.										ELLUL.										SEPTEMBER.									
	W	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	..
5655 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29[2]	..
1895 . . .	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	..
	M	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	..
5656 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29[2]	..
1896 . . .	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	..
	S	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	..
5657 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29[2]	..
1897 . . .	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	..
	F	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	..
5658 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29[2]	..
1898 . . .	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	..
	M	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	*T*	*W*	*Th*	*F*	**S**	*S*	*M*	..
5659 . . .	1[1]	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29[2]	..
1899 . . .	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	..

[1] New moon.

[2] New Year's Eve.

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BIRTHS

NAME	COMMON DATE	HEBREW DATE

DEATHS

NAME	COMMON DATE	HEBREW DATE



ISRAELITES IN BOSTON.



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ISRAELITES IN BOSTON.

CHAPTER I.

INTRODUCTION.

IT IS A QUEER FACT, which I do not know how to explain, that Massachusetts, one of the oldest States, and Boston, one of the oldest cities in the United States, have been chosen as places of residence by Israelites much later than much younger States of the Union. Barely half a century has passed since the first traces of Israelites living in Boston can be espied; while in near New York, Philadelphia, even in small Newport, R.I., Jewish congregations had been flourishing long before.

It is another startling fact, that while, from the moment that the West was

opened to emigration, the footsteps of Israelites can be traced there, the New-England States, with their large population and their highly civilized conditions, did not seem to attract Jewish emigrants. The West is to-day dotted with places in which large Jewish congregations flourish, while in the northeastern part of the United States only a few small Jewish congregations manage to make both ends meet. It cannot be said that the New-Englanders had ever shown a spirit of intolerance to Jewish settlers, and that their inhospitality drove them into regions where better chances to live were given to them. Quite to the contrary: from all facts which I was able to collect, it appears that about fifty years ago the good people of Boston and vicinity did not know more what a Jew was or how he looked than they were told by their pastors. I have even the testimony of a trustworthy co-religionist that he had found people gazing at him with amazement when he told them he was a Jew, because they had imagined the Jews had horns growing out of their foreheads, and he wore none. Be this

as it may, the fact remains, that the Jews could never complain of ill-treatment in New England, and if they, notwithstanding, did not choose to settle in these Eastern regions, there must have been causes which it is at present not my intention to search after, or, when discovered, to expose. . . .

Whether there had been living in Boston Israelites previous to the year 1842 or not, cannot be stated with certainty. Some of the early settlers say that there had been Israelites residing here, others deny it emphatically. Some say that they had even owned a synagogue; others, that only so much of such a statement may be true, as that travelling Israelites, coming from other parts of the country, may have hired a room to celebrate the day of Atonement by a divine service.

It may, perhaps, not militate against authenticity if it is assumed that a few Israelites may have lived in Boston previous to the year 1842; that they had not come in contact with one another; that, furthermore, they had not been

desirous of labelling themselves as descendants of Abraham, but rather had taken part in the religious exercises of their neighbors.

It was in 1842 when the first few Israelites moved to Boston, most of them coming *via* New York. They had never known one another before, nor had they met previous to their departure from New York, neither did they meet at once after their arrival. This explains, perhaps, the fact that every one of these first comers claims to have been the first Jewish settler in Boston. It seems, however, that either Mr. Jacob Norton or the late Mr. William Goldsmith must have been the first comer, because each of them conceded that the other arrived but a few days later.

Within a few months after their coming we behold them ready to form a congregation of a number of Israelites, whom they must either have found here, or who, driven by the same spirit, also had come to seek their fortune in the Hub. Their endeavors were crowned with success. A congregation was started, a room

was hired in which to hold services, one of the members donated a scroll of the Pentateuch, another volunteered his services as a reader, and Mr. Goldsmith was unanimously elected the president of the CONGREGATION OHABEI SCHALOM.

An interesting document is still preserved in the family of the said Mr. Goldsmith. It is a little book in which he kept account of the expenses of this first congregation, and from it it is edifying to learn that they had engaged a minister who conducted their services at the salary of forty dollars per annum, and that they had bought a Shofar at an expense of ten dollars, for use on the New Year's day. The identical instrument is yet to be seen, it is the property of the Temple Adath Israel; and the writer of these pages advises the members of the Temple never to part with this relic, because it will become more valuable with every year, and may fetch in a hundred years from now a price of which to-day we can hardly form a conception. Our young friend, Mr. Jacob R. Morse, a virtuoso on the cornet, understands how to draw tones from this instrument

which would astonish our ancestors, and when the day will ever dawn on which the great trumpet will be sounded, he will have the best chance of being elected to the glorious position of jubilee cornetist.

In the year 1843, the congregation, having increased in membership, bought a piece of land in East Boston to be used as a cemetery. It was a small lot of land, and is now known as Section 1 of the large and beautifully laid out burial-ground of the Congregation Ohabei Schalom, but it was then large enough for their needs, and even after years the men who bought the land used to look back with pride upon their achievement, because it was that very piece of land which formed the corner-stone of Judaism in Boston; it was, so to say, the centre around which all new-comers rallied. At that time the enterprising Jewish trader — having left Europe in the hope of finding greater freedom both in political and religious respects in this new country — cared little about social attractions such as a congregation could offer him, neither did he care much for

synagogical devotion, but he did care to be buried among his brethren in the little Jewish cemetery.

Speaking of the early settlers, I shall mention a few who have been successful in their career, and are known not alone among their co-religionists, but in wide circles among Gentiles.



WILLIAM GOLDSMITH.

William Goldsmith was born June 10, 1810, in Oettingen, Bavaria. He was about thirty-two years of age when he arrived in Boston. For some years he took great interest in the welfare of the congregation, being himself learned in Hebrew lore. He had called it into life, and had been elected its first president; but later on, partly absorbed by his ever-increasing business, partly displeased with the course Jewish affairs were taking, he withdrew, and retired, so to say, to private life, paying

merely towards the support of the congregation to which he belonged, but never accepting any office. Successful in his enterprises, he became a large real-estate owner in Roxbury, and died on April 23, 1888, at the age of seventy-eight years. A beautiful monument, erected by his family upon his grave, which is situated, not in the burial-ground that he bought, but in the one which afterwards the Congregation Adath Israel purchased, marks the spot where his weary body has found eternal rest.

Jacob Norton, who still lives with us, and whose life God may spare for many years yet to come, is a native of Poland. He emigrated early to England, from there he went to New York, and from New York he moved to Boston, as we have seen, about the same time when Mr. Goldsmith arrived. A furrier by trade, he first worked for others, but soon he established a business for himself, which he has carried on to this very day with an integrity and honesty that have won for him the esteem, the respect, and the friendship of all who ever have stood in business relations with him. Jacob Norton, however, won fame

and everlasting renown in a sphere that was not limited to the circle of his business friends. Though not a trained scholar, he has ever been a great reader, and though not a theologian, philologian, or philosopher, his good common sense, his inquisitiveness, and his scepticism, led him to inquire into all these branches of knowledge. Whenever a fact presented itself to him, he would test it as to its truth, and, while he always respected the opinions of others, he believed that it was not alone his right but his duty to express also his opinion. After he had joined the Masonic fraternity in England, he began to search after the truth which he had expected to find therein; instead of truth, however, he found all kinds of errors and superstitions. To remove these, so that others should not stumble over them, and to purify the order, he made the mission of his life. He wrote innumerable articles against errors and abuses that had crept into the fraternity. His statements were always founded upon fact; every one of his arguments had the weight of a sledge-

hammer blow, which no foe could withstand for any length of time. Most of his articles were published in English papers, but a great many of them found their way into the Masonic literature of this country. To him a truth was a truth whether it was small or large, whether it was of great or little importance: he would hunt up all the libraries to which he could obtain access for the sake of establishing the authentic year in which a certain lodge had been installed, or the correct number that was given to it, and he would not rest satisfied until he had proven by unimpeachable testimony the truth of his statements. Out of many of such apparently small and unimportant facts he constructed a chain of evidences which was so strong that no opponent could break it, and with it he strangled many an error, many a superstition. While he cultivated this one field, the effect of his work made itself felt in a great many other branches. A light that is lit in one room dispels darkness not only in one corner, but shows the cobwebs in all corners; thus removing superstition in

one sphere of thought and in some social circles, superstition had to yield to common sense, also, in other spheres and other circles.

Whoever met Jacob Norton would hardly believe that this unassuming, plain-spoken, modest man, who would not hurt, for the world, the feelings of anybody, was such a sharp logician and such a powerful controversialist, whose pen was sharper and mightier than the sword of many a military hero.



JULIUS SPITZ.

Mr. Julius Spitz came to Boston in 1844. He is still among us, enjoys good health, and we hope that also his life may be spared for a long time to come by God Almighty. He was born in Posen, Prussia, Aug. 4, 1822. He had studied, in Gnesen, surgery and medicine, and in 1840 he held a place as an assistant surgeon in his native town. His ambition, however, sought for wider fields. He

left Europe in 1844, landed in New York, and immediately proceeded to reach Boston, where he was met by his brother, Peter Spitz, who had joined the first congregation as a member. He was probably one of the first young Israelites married in Boston, and, after a checkered career, we find him surrounded by a circle of sons and daughters, who all have been successful in life, and have won the esteem and respect of their fellow-citizens, enjoying his old age in their circle. Ever ready to help the needy, his name has been connected with all charitable institutions that have sprung up in this city. The example set by him has been followed by his children, and the advice and the aid of the Spitz family are sought for whenever a deed of charity is contemplated.

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CHAPTER II.

CHIPS OF THE BLOCK.

"HOW beautiful is it when brethren live together!" said once a Hebrew bard. If it had been the rule, and not the exception, that brethren live harmoniously together, the poet would, perhaps, not have had occasion to recommend such a harmony. Alas, how beautiful it would have been if the Israelites of Boston would have remained a unit, and would have formed to-day but one large congregation! But it was written in the book of fate that this should not be.

The first settlers had come from all parts of the old country; some, as we have seen, from Bavaria, others from the eastern provinces of Prussia, others from Poland, and others again from Holland. They all had brought with them

a strong love for the religious customs that prevailed in the lands of their nativity, and (what was not as laudable) an aversion to customs which were in vogue somewhere else. Every one of them desired, therefore, to have such a mode of worship established in the synagogue as would remind him of his own youth. Differences of opinions arose, and after the animosity had kept on growing for a few years, the storm finally broke loose when the congregation was about to engage a new minister. It is a pity that authentic records concerning this quarrel cannot be found, and that all information had to be collected from the testimony of partisans who would not yield an iota of their right. The testimony collected is so contradictory that a jury would not admit it as evidence; still so much can be gleaned from it, that those who called themselves Germans, because they had hailed from the southern part of Germany, rose in opposition to those members whom they called Polanders, because they had hailed either from Poland or from the eastern provinces of Germany. The German faction

was led by the president and the officers of the congregation, still they were in the minority. The Polanders, forming the majority of the congregation, were marshalled by ambitious men out of their own midst. The Germans favored a minister who had come from the same part of the country from which they had come; the Polanders' choice was a man of their own nationality. The dissension grew hotter and hotter until the minority bolted. Leaving to the majority all the property which they had acquired, inclusive of the burial-ground, they took with them nothing but the little account-book and the Shofar, which happened to be in the possession of their president, and formed a new congregation to which they gave the name, ADATH ISRAEL.

Although there was not much love lost among the members of these two congregations, each lived peaceably for itself, and did not interfere with the affairs of the other; both carved out their own salvation, and if there was a small distinction between them, it was that the Congregation Adath Israel counted

among its members a more progressive and radical element, while the Congregation Ohabei Shalom represented the conservative wing. The Congregation Adath Israel soon bought a burial-ground for the use of its own members, in Wakefield, leased the house on Pleasant Street and transformed it into a synagogue, and engaged the minister about whom they had quarrelled, but who remained with them only a short time, to be succeeded by the Rev. Joseph Shonninger, who served them faithfully for a term of twenty years.

The mother Congregation Ohabei Shalom, on the other hand, increasing in membership, established themselves in Warrenton Street, enlarged the burial-ground, and were served by a succession of rabbis, among whom are named Dr. Nathan, Dr. Guinsburg, and Dr. Vidaver. Nothing of any importance, however, happened excepting the branching off of new congregations, the formation of the United Hebrew Benevolent Association, — to which I shall devote a chapter hereafter, — and the establishing of Jewish orders.

In 1856 the Congregation Mishkan Israel was formed, which for many years struggled for existence until in 1870 they succeeded in purchasing a suitable place of worship on Ash Street. Their first president was Mr. Hirsh Cohen. Prominent members of this small community were Mr. William Cobe, Mr. H. Greenberg, who acted for twenty years as their treasurer, and Mr. Charles Kallman, who as secretary and president spent time and money to give the congregation that appearance which a new time demanded of every Jewish organization.

Services were still kept in all these congregations in the old orthodox style, and all attempts to improve them by the introduction of a choir either failed entirely or miscarried. While all over the United States reformed Judaism began to assert itself, the Jews of Boston, of the Hub of the Universe, of the literary centre of America, took no part whatsoever in the endeavor of Young America to bring Judaism abreast with the time and to win for it the respect of the Gentile world.

The wheel of time, however, cannot be held back; sooner or later it will turn and leave its track even in the most hidden corners of the world. The people in Boston began to feel that they had remained behind time, and that "something" ought to be done to catch up with it. What this "something" was, nobody knew. A confused idea that they wanted what was called "reform" began to assert itself. Especially in the Congregation Adath Israel, which had received an influx of younger members, the demand for reform made itself heard more and more. It manifested itself first of all in a feeling of dissatisfaction with the services of their rabbi, though the blame could not be laid at Mr. Shonninger's door, because he had ever worked faithfully for his congregation, and stood now ready as ever to carry out their wishes to the best of his abilities. They had engaged him twenty years ago for the wants of that time; they had selected him for his special aptitude; he had won for himself the respect of all who came in contact with him, by his integrity, his industry, and

his noble bearing, but alas! time had moved on, and twenty years had brought about great changes. The rabbi, feeling that he was losing ground, that his congregation was no longer with him, and that undeservingly he had lost, though not their respect, yet their good-will, acted as only an honorable man could act: he returned the trust, and resigned the office which he had held for so many years. His resignation was accepted, and the directors of the congregation, headed by Mr. John Bendix, their president, looked around to find a suitable person to fill his position. They invited several candidates to appear and preach before them, and finally on July 10, in the year 1874, the congregation, assembled at a general meeting, elected unanimously Rabbi Solomon Schindler, of the Congregation Adath Emunoh of Hoboken, N.J., to succeed the Rev. Joseph Shonninger, with the understanding that he was to introduce what they pleased to call Reform into their congregation.

The new rabbi, who arrived on the last day of July, and was inaugurated

on the fifth day of September, did not find an easy field for his labors. The members of the small congregation were as yet undecided how to interpret the term Reform. They had felt that the old ways would not suit them any longer, but they were not yet ready to accept the "new" in another than a theoretical form. Even the very first steps, the introduction of family pews, of an organ and a choir, of a new prayer-book, met with displeasure; and of the forty members that composed the congregation, fifteen stepped out and joined either the Congregation Ohabei Shalom or none at all. It took all the energy which the young rabbi could muster to make up for the loss by attracting to the congregation a number of Israelites who formerly had not joined any religious society. Step by step, however, he worked his way into the confidence of his parishioners; and after a while, the edifying and orderly services, which were always executed without the least hitch, the modern ideas, which were now instilled in weekly sermons into the hearts and minds of the visitors of the small tabernacle on Pleasant Street, began

not only to please the members of that congregation, but to exert an influence even upon the mother congregation. Here also a demand for Reform began to be heard; and when, in 1875, Mr. Israel Cohen was elected president, his election was heralded as a victory of the Reform party in the Congregation Ohabei Shalom over the Orthodox faction. Not quite a year passed, and here also were steps taken to follow the lead of the "Temple Adath Israel," as the small synagogue on Pleasant Street was now called. The women were invited to leave the balcony, and take a seat by the side of their husbands and sons; a quartet of good voices, with Miss Nancy Spitz as the leading soprano, was organized, to take the place of the former boys' choir, and a call was extended to a new minister to complete the reformatory work. Rabbi Vidaver, though an excellent orator and a scholar of great renown, failed to be re-elected, and accepted a call from Evansville, Ohio, and the vacancy was filled by Rabbi Raphael Lasker, who was inaugurated in the fall of 1876.

Before closing this chapter, it appears to me a pleasant duty to say a few words

of the leading men of that period, to mention some men who, in either congregation, have sown the seed of Reform, and thus have given to the Judaism of Boston its present shape.



JOHN H. BENDIX.

John H. Bendix, hailing from Mecklenburg, had been a resident in Boston for a number of years, and had cast in his lot with the Congregation Adath Israel. When elected president of the congregation, he accepted the office conditionally. Only if the members would support him in his efforts to establish Reform, which, in his opinion, meant nothing more than to insist upon an orderly bearing of the worshippers during the hours of divine service, was he willing to take upon himself the onerous and thankless office of president. The congregation could then not have selected a better man; for he was indefatigable

in his labors, and inexhaustible in the invention of new plans both how to interest the members, and how to obtain the funds necessary for the new movement. He rebuilt the synagogue, and made the small place look as pretty as a jewel-case, so that many a member of the Temple Adath Israel remembers yet with pleasure the cosey tabernacle in Pleasant Street. Mr. Bendix steered the ship skilfully through the storms of that period; and if it had not been for his able management, the little vessel would have been wrecked, and passengers, crew, and captain would have been compelled to take to the life-boats, and seek safety in some other vessel. Having fulfilled his mission, he withdrew from official life, somewhat discouraged by the lack of appreciation on the part of the members, and turned over the young and yet struggling Reform Congregation to the hands of his successor.

Charles Morse had arrived in Boston in the year 1852. He had succeeded in business, and his honesty and integrity had made him a favorite among his co-religionists. Ambition was a passion the force of which he could not resist. He

would burden himself with offices, from which he would not derive the least personal benefit. At one and the same time, he would hold the offices of president in the congregation, of treasurer in the benevolent society, of secretary in one lodge, of vice-president in another, and of warden in still another. Still he never neglected any of his many duties; he never was a minute late, and he took great pride in his knowledge of parliamentary tactics, rules, and customs. Whenever he believed that he was right, he would not budge an inch, and would yield to no compromise. For seven years he occupied the presidential chair in the Congregation Adath Israel, until his health began to fail, and he felt it necessary to give up his business, leave the city, and remove to Denver, Col., for the sake of saving himself for a few more years for his



CHARLES MORSE.

family. Although separated by thousands of miles, his heart was always with all the organizations in Boston of which he had been a member, and especially a president. He ever rejoiced when he received news of the prosperity of the Temple Adath Israel. May his soul rest in peace! Although no monument of stone reminds the Boston Israelites of him, he has still erected for himself an indestructible column in their hearts. When the news of his demise arrived in Boston, there was not one Jewish heart that did not mourn the loss.

Mr. Israel Cohen became a member of the Temple Ohabei Shalom when he was yet a young man, more than thirty years ago. It seems as if the name which his father had chosen to give to him had ever had a certain influence upon him. He did not alone love Israel because he bore that name, but because he believed in the mission of Israel; and there was not a day spent in the whole course of his life, in which he did not perform at least one good act for the cause of Judaism. He either attended to some congregational affair, or to some lodge matter, or was present at a

meeting of the Young Men's Hebrew Association or of the Benevolent Association, and of late of the Home Association; in a word, wherever a step was to be taken to advance the cause of Judaism in Boston, Mr. Israel Cohen could be found in the front ranks, if he was not the leader. Young, enthusiastic, and full of vigor, as he then was, he worked untiringly for the progress of the congregation that he had joined; and when, as I have mentioned on a previous page, the introduction of Reform in the small Congregation Adath Israel caused the electric spark to spring over to the sister coil, Mr. Israel Cohen became the choice of the members of his congregation to be their president and to lead them onwards. For seven years he managed the affairs of the congregation. It was his work that a call was extended to Rabbi Raphael Lasker;



ISRAEL COHEN.

and the introduction of better regulated divine service, as well as of an organ and a choir, was due to him. During the years when the whole country suffered from financial depression, it was by no means an easy task to steer a congregation clear of financial embarrassment. When he finally thought that he had reached clearer water, that the ship could be safely trusted to other hands, and that his services could be spared here, while they were wanted somewhere else, he resigned his position, and handed the gavel over to his successor, Mr. Isaac Rosnosky. Still he did not withdraw entirely from congregational work.

It is a sad experience that the presidents of Jewish congregations, when they either resign their office or fail to be re-elected, lose all further interest in the synagogue over which they have presided. They either withdraw into private life, or become leaders of the opposition party, hampering and hindering their successors in office at every step they are taking. Mr. Israel Cohen did neither of the two; his interest in the Congregation Ohabei Shalom remained the same as it had ever been

before, and his endeavors went rather to strengthen the new administration. He became, so to say, the power behind the throne, and no new step was ever taken unless it had the sanction of Mr. Cohen. Being relieved from the onerous duties with which the care for his congregation had burdened him, he took hold of a young organization that had been lately called into life, and was in need of an able leader. The Young Men's Hebrew Association, then struggling for life under the most discouraging conditions, elected him their president, and again was it mainly due to his energy and to his good generalship that the organization reached that standing which it occupies at present, and of which I shall speak hereafter. He was not less active as a member of the Lodges which he had joined, and there is hardly any office that he has not held to the satisfaction of all the members. We find him at present devoting his time and energy to the youngest child of Boston Judaism, — the Home for Aged and Infirm Hebrews.

It has often been said that men are ambitious for no other reason than to win

the applause of one woman, and so had the ambition of Mr. Israel Cohen no other motive than that of winning the applause of his wife. As long as she lived, he felt that he was amply rewarded for all his works by her appreciation; but after her departure for the better land it appeared as if the mainspring of his activity was broken. Let us hope that he will find in his work for the welfare and progress of Judaism a consolation which will help him to bear his irreparable loss.

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CHAPTER III.

QUIET WORK, BUT IT TELLS.

FROM YEAR TO YEAR we observe now an increase in the Jewish population. From the West and the South, from Baltimore, New York, Cincinnati, and other cities of the Union, Israelites begin to move to Boston, and to establish themselves in business. Europe, also, and especially Hungary, Poland, and Russia, send large contingents of settlers. A number of congregations spring up, most of them situated in the North End. They all, however, failing to grasp the spirit of Americanism, and endeavoring to perpetuate European customs and European orthodoxy, remain unsuccessful in their work, and are unable to bring themselves to public recognition. Whoever attempts to take hold of the spikes in the turning wheel of time, for the purpose of retarding its progress, is crushed under its

weight; and no matter at what expense a man desires to force his own personal, obsolete, and superannuated ideas upon others, he can never be successful in the true sense of the word. For a time, as long as his money lasts, he may be able to carry out his own whims; but no sooner will his means come to an end than his works will be scattered to the winds. A man may be able to buy a church, to maintain it, to carry all its expenses for the purpose of foisting his own untimely views upon others, as did and does Mr. A. A. Marcus; still, he will ever fail to make people believe that his Judaism is the only genuine one, or to attract the younger generations. His synagogue in Church Street is one of the prettiest in this city, but it belongs to him and not to a congregation. Its membership is nominal, and embraces the few who are satisfied to accept the so-called charity of Mr. Marcus. It is a pity that so much money should be wasted for no purpose whatsoever; but we are living in a free country, and every citizen has the right to worship God as he sees fit.

The most novel feature which this synagogue did contain for a time, or still does contain, and which demonstrates so glaringly the whims of the owner, is a telephone that connects his house with the place of worship. It is said that he put the instrument into his synagogue in order that his daughter at home should be enabled to say the Kaddish prayer during the year when she mourned the loss of her mother. Now, it is Reform that has placed the women upon the same level with men, and which has asked also of the daughter to join in the Kaddish prayer. Orthodoxy always objected to grant such privileges to women, and here we have a so-called "Orthodox" who desires his daughter to say Kaddish by telephone. I am not sure whether the instrument is a long-distance telephone or not.

As a truthful historian, I consider it my duty to immortalize such an anomaly as the above, in order that future generations, if this book should happen to survive, may be able to form a somewhat better and more correct idea of this period of transition in religion.

We must now leave the rest of so-called congregations to themselves, and turn again to the two important ones. Slowly the Temple Adath Israel increased in membership. Although many of its best members were removed by death, and others found it to their advantage to move to other cities, still the twenty-five members who had remained after the introduction of Reform augmented their numbers, and grew into a membership of forty, fifty, sixty, and more. The locality of the synagogue, as well as its smallness, hindered its further growth. "As soon as we shall have more members, we will build a new temple," so said the members; but outsiders said they would not join before a new temple should attract them. Thus it was plainly visible that no results could be reached, no progressive steps be taken. The labors of the rabbi, however, were not entirely wasted upon the flock. Though it appeared that his sermons, in which he urged the necessity of building a new temple, were spoken to the wind, when the time grew ripe his hopes were realized. On September 9, in the year 1883, when Mr. Charles Morse had emphatically

declined a renomination for the presidency, Mr. Edward S. Goulston, Jr., became the nominee for the office, and was elected unanimously to be the future president of the Temple Adath Israel. He accepted the honor conferred upon him, with reluctance, and made it a *conditio sine qua non* that the members should support him in the attempt of building a new house of worship, that would be worthy both of the congregation and of the city of Boston. The pledges were given, and sufficient money subscribed at once to buy a suitable lot of land. Within half a year, the land was found and bought; within another half-year, plans were drawn, the foundation dug, and the corner-stone laid; another half year, and on the 3d of February, 1885, the Temple Adath Israel, on the corner of Columbus Avenue and Northampton Street, was dedicated and opened to public worship.

The Reform movement had as yet touched only the outward appearance of the services. After family pews, organ and choir, and new prayer-book had been introduced, after the second day of the festivals had been stricken from the calendar, and



TEMPLE ADATH ISRAEL.

finally, after the custom of attending the services with covered heads had yielded to the fashion of appearing in the temple with heads uncovered, it seemed that the Reform movement had expended all its force, and had arrived at its utmost limit. Nobody wished to have it proven that, if Reform was to benefit Judaism, it must not remain on the outside, but must begin its work within, remodelling the Jewish religion so as to bring it in concord with the demands of the time.

It was a crying fact that the Sabbath could not be kept by the Israelites. No matter how much they were justified in clinging to the historical Sabbath, no matter how often and how sincerely people bemoaned that this day was so shamefully neglected, hardly any person could withstand the drift of the time, and keep that day conscientiously, as a day of rest and spiritual edification. The men had to attend to their business; the young, if they wished to find employment in any profession, were obliged to work on that day; and thus it came that only a few elderly gentlemen who had retired from business, and a few ladies, attended the Sabbath services. There

was no religious instruction or sanctification provided for the ever-increasing numbers of Israelites who were compelled to work on that day as they did during the rest of the week. The time had not yet ripened for the introduction of Sunday services, and, imitating the example of Western congregations, the directors of the Temple Adath Israel revived the Friday-evening services, in which a lecture delivered by the rabbi, on some popular subject, was to form the attractive centre. Owing to the novelty of the enterprise as well as to the favor with which the lectures of the rabbi happened to meet, these Friday-evening services became popular for the time being. For a few years they were well attended, but by degrees the attendance fell off. Friday-evening services are a success only in smaller places, where people live near to the temple, where the members are kept together with stronger social bonds, and where less attractions are offered in the shape of concerts and theatrical performances. In large cities Friday-evening services have ever been a failure, no matter at what time they were held, and when, especially during the unfavorable months

of January, February, and March, it frequently occurred that the attendance dwindled down to a corporal guard, it became apparent that the so much dreaded step of introducing Sunday services must be taken unless the beautiful temple on which so much money had been spent was to remain unoccupied during the whole year excepting a few holidays. After considerable discussion, the departure was made, and, as it appears, with good results.

When Mr. Goulston thought that his mission was fulfilled, and that others could now continue the work, he, too, resigned the office after a term of three years. He had found the congregation poor, occupying a small place of worship, and had left it the owner of a beautiful temple with so small a debt upon it that it could be carried with ease. He was succeeded in office by the present incumbent, Mr. Lewis Hecht, Sr. Like his friend Mr. Israel Cohen, of the other congregation, he left the office without any ill feeling; he continued to work for the welfare of the temple, and it still affords him pleasure to take

charge of the Sabbath-school as the chairman of the Sabbath-school Committee. We shall have occasion to speak of him in another chapter, as laboring in a field to which he has devoted many years of his life, and all the energies which youthful ambition is likely to bring out in a man.

No sooner had the Congregation Adath Israel installed itself in its new quarters than the Congregation Ohabei Shalom began to be dissatisfied with its synagogue on Warrenton Street. The street is a by-street, the same as is Pleasant Street, and the congregation had grown under the able management of its president, Mr. Isaac Rosnosky, to such numbers that especially on holidays there was barely room enough to accommodate the members. There were many reasons why this congregation had grown more rapidly than the other, and one of them was that the cemetery connected with it was situated in the near neighborhood of the city, and the officers and members had ever been ready to spend money on the enlargement and embellishment of this place. Mr. Rosnosky, furthermore, had

been ever active in inviting new-comers to join them, and his personal influence alone had secured a large addition to the roll of membership.

Finding that they, too, must follow the march of improvement, they looked about for new quarters. A Unitarian Church, situated on Union-Park Street, was for sale, and the administration succeeded both in selling their own synagogue at a profitable price and in buying the new property on very reasonable terms. Two years and a half later than the Temple Adath Israel, the Temple Ohabei Shalom was consecrated to the One God of Israel.

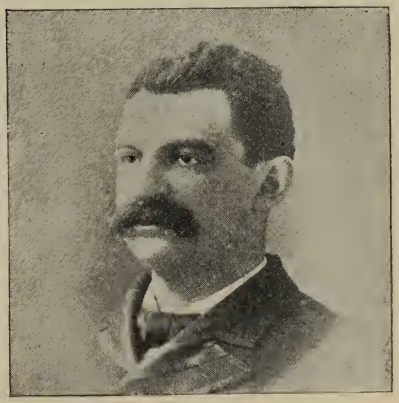
Although I have already given sketches of members of both congregations to whom, in a great measure, the prosperity of their respective communities is due, I must now add a few more names to their number.

Mr. Isaac Rosnosky, who at present occupies the presidential chair in the Temple Ohabei Shalom, came to Boston while yet a child. Still, he had arrived already at that age in which life demands of us a more active work. It was too



TEMPLE OHABEI SHALOM.

late for him to go to school, and he was obliged to help by his work to win the scant means with which to maintain the large family of which he was a member. Whatever knowledge he gathered, he had to collect wherever and whenever a chance was given to him. When he had grown up a young man, he joined the order of Bn'e B'rith, which then was in its most flourishing condition, as a means of enlarging his knowledge. Here he learned how to debate, and how to work for the welfare of an organization by using the proper parliamentary methods. The life in the lodge-room trained him for the life in politics; and when, by the example which Messrs. Leopold and Godfrey Morse had set to their co-religionists, they began to see that they were not only to receive benefits from this free country, but that it was also their duty to



ISAAC ROSNOSKY.

take an active part in advancing the political prosperity of city, state, and nation, Mr. Rosnosky, too, was burning with ambition to do his share. His labors as a member of the Common Council of Boston are well known; and his frequent re-election for the same position is sufficient to prove that his constituency must have been thoroughly satisfied with the manner in which he represented them, and took care of their interests. As stated before, he succeeded Mr. Israel Cohen in the presidency over the Temple Ohabei Shalom; and the advancement and the prosperity of this religious community are due to a great extent to his good common-sense, and to his indefatigable zeal whenever a progressive step was to be taken. Like Mr. Israel Cohen and the late Mr. Charles Morse, he would fill various offices at one and the same time, without neglecting any of the duties which they imposed upon him. As a member of the Grand Lodge of District No. 1 in the above-mentioned order of Bn'e B'rith, he was made one of the administrators of the home for the aged members of the order, situated in Yonkers, N.Y. As a member of the Board of Direc-

tors of the United Hebrew Benevolent Association of Boston, he is one of the most active men of which this charitable organization can boast. He is ever found in the place of duty that is assigned to him; he is ever found willing to examine into the merits of a case by visiting the poor in their homes, and by directing them how to better their condition; he is one of the few men in Boston who know from personal observation what the poor do need, and how they can be aided the best. If he had had the advantages of a good education, his natural talent and his zeal would have made him one of the foremost men in this country; and he is deserving of the highest praise and appreciation, that, even without such advantages, he has done so much. May it be hoped that the Jewish community of Boston will be benefited by his labors for many years to come.

Mr. Louis Hecht, Sr., the president of the Temple Adath Israel, was born in Hainstadt, Baden, in the year 1826. He emigrated, and arrived in New York in the year 1849, removed from there to Baltimore, and, having been successful

as a business man in these cities, he took up his residence in Boston in the year 1861. Since then he has ever lived here; and, through his strict integrity and honest methods of business, he has won for himself hosts of friends. His liberality and generosity are well known, and the poor have ever found in him a father and protector. He takes both pride and pleasure in being identified with the Temple Adath Israel, and never does he neglect any of the duties with which his office as president of this community burdens him. May his life be spared for many years.



LEWIS HECHT, SR.

It is a known fact that some people do their work with less noise than others, and that, therefore, they are less known, although their actual work would entitle them to public recognition. Among the number of men who prefer to do their share of the work as quietly as possible, is to be counted

Mr. Philip Strauss. He was born in the year 1833, in Germany, came to America in 1853, and has been a resident of this city since 1860. He became at once a member of the Temple Adath Israel, and in the course of time identified himself with all the rest of the organizations of which the social life of Boston Israelites is made up. Although he never was accustomed to press himself upon any of the communities which he had joined, although he never prided himself upon being an orator, and although nothing is more distasteful to him than political engineering and wire-pulling, he still has ever won the confidence of his friends to such an extent that they always entrusted him with the management of their finances. For more than fifteen years he has been the treasurer of the Temple Adath Israel and of the



PHILIP STRAUSS.

Elysium Club, of which he is a member. His books have always been in perfect order, and when, during the time of the building of the new temple, more than sixty thousand dollars had to pass through his hands, not an error of one cent occurred. He is one of those peace-loving men who have plenty of friends, but not one enemy.

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CHAPTER IV.

SECRET ORDERS AND THEIR INFLUENCE.

BOSTON JUDAISM was yet in its infancy when a step was taken, by a few enterprising men of New York City, which gave to the development of American Judaism a momentum which is still felt at the present time. In imitation of the order of Free Masons or Odd Fellows, the order of Bn'e B'rith was founded. It was believed and hoped by the originators, that by leaving aside all the forms and rites about which the Israelites coming from all parts of the globe could not agree, and by collecting them around the common centre of the belief in one God and the common brotherhood of all men, all Israelites could be gathered into one fold, and could be induced to present a more formidable front to aggressors. A ritual was written in which the shepherd staff of Abraham, the two tablets of Sinai,

and the chandelier of the temple formed the symbolical centres. Hebrew pass-words were chosen, mysterious grips as signs of recognition were taught, and lodges to which Hebrew names were assigned began to spread all over the country. That the members of this order should greet each other as brethren and should be taught to love one another as such, it was expected of them that they should form not only centres of social life, but that they should lend a helping hand to one another, and gain in strength by their union. The aims and ends of the order were indeed most glorious ideals, and would have brought immeasurable blessing upon Judaism, could they have been realized. Alas! even our best aspirations or our dearest hopes are frequently disappointed. The order grew up like Jonah's gourd, almost in one night, to fade away in the next. If it had not been that the membership were kept together by means of the endowment fund, there would perhaps exist no lodge in our days. Still, even during their short bloom, the lodges of the order proved a blessing to the Jewish community. They brought the stray members in closer

communion with one another, and not seldom it happened that the lodge-room was changed into a synagogue. They furthermore became schools where the foreigners received their first instruction in the art of self-government. A more orderly behavior was inculcated, and the first lessons in parliamentary rules were taught to them. It was the lodge-room where they learned to debate a question with decency, and from which many young men graduated to enter successfully upon a public career. On the other hand, however, the lodges failed to establish among them that feeling of brotherhood and mutuality which is so desirable, and which was so much hoped for as their result.

Like all new things, the order found, in the beginning, great favor with the masses, and elicited a great deal of enthusiasm. Ambitious men would find in it the proper field to bring themselves to public recognition, and as it was quite an honor to be the president of a lodge, a still greater honor to be a member of the grand lodge, and one of the greatest glories to be the president of a district,

men would work for years, and spend talent, time, and money, to reach that height of their ambition. Boston formed no exception to the rule, and if in any city of the Union the salutary influence of the order was needed it was in Boston, where the few Israelites who lived here were not kept together by any bonds whatsoever. It was an event in the history of Boston Judaism when the first Bn'e B'rith lodge, bearing the name of Jegar Shehadutah, was installed.

Within a short space of time, sister-lodges were founded; then rival orders, such as the Free Sons of Israel, Kesher shel Barsel, the Sons of Benjamin, the Sons of Abraham, and others, made their appearance, and established their lodges also in this city. For a number of years lodge matters were the topic of the daily conversation among Boston Israelites, and whenever an election of officers took place in any of the lodges, the members were thrown into a fever similar to that which takes hold of people during the time of a presidential campaign. It was indeed quite an honor to appear in the lodge-room, decked with the gold-glittering regalia,

to take a seat upon the elevated chair of the president, which looked almost like a throne, to grasp the gavel and to call the brethren to order. It was indeed not a small distinction to preside over a stormy debate, to rule what motion was in order and what not, to decide by Cushing's or any other manual whether a point of order was well taken or not, and whether Mr. Abraham or Mr. Isaac had a right to the floor. I have been told that both by legitimate and illegitimate means voters have been influenced to cast their ballot for this or that man, that carriages were hired at the expense of the candidate and sent for members, who, on account of the distance at which they lived from the lodge-room, preferred to remain at home, but whose votes were needed to defeat a rival candidate. We may look back upon those days with a smile, and we may wonder now how earnest men could ever have found delight in such child's-play; but this very aping of parliamentary tactics brought life into the Jewish community, and young men who now stand at the zenith of success then strained every nerve to possess the chair in any of the

lodges. It is to be regretted that here, as elsewhere, the fervor too soon died away, that if it were not for the insurance which attracts now and then a new member, and keeps the older members within the fold, the order would soon become a thing of the past. It is to be regretted that where formerly heated debates took place in an over-crowded lodge-room, now the few officers of the lodge assemble to attend quietly and tamely to the ordinary business.

Some men who have taken an active part in lodge affairs we have already mentioned. Mr. Israel Cohen, Mr. Charles Morse, Mr. Isaac Rosnosky, Mr. Godfrey Morse, Mr. Ferdinand Abrahams, Mr. Nathan Schloss, and many others have won an everlasting fame for themselves as the generals of the various orders. I shall add only two more names to the list, and all those of my readers who are conversant with the facts will agree with me that these two names are the signification and the identification of both the glory of former days and the decline of the institution as now experienced.

Mr. Edward S. Goulston had hardly reached his twenty-first year when he felt that he should join at once the order of the Bn'e B'rith. While yet in his teens, he had been looked upon as a youth of great promise, and a brilliant future was predicted for him, which prophecy, I am pleased to state, has come true. He was gifted with great oratorical talent, and had won fame already as a ready debater in the clubs which he had joined. He spoke the English language without accent, and more fluently than the rest of his co-religionists, partly because he had been brought up in England, partly because he had ever been a great reader. His carefully rounded sentences, his well-chosen words, never failed to reach the hearts of his hearers; and whereas he was also a good logician and would never bring forth an argument unless it was



EDWARD S. GOULSTON.

founded and established upon the solid basis of facts, he always went from a debate the victor. He had put it up as the goal of his ambition to become the president of his district, and for about ten years he worked to reach this end. He was indefatigable in his labors for the welfare of the order; he never missed a meeting; he accepted any office that was tendered to him, and fulfilled punctiliously all its duties. As a delegate he would travel to the different lodges of the district, and settle quarrels that had arisen among them; and, wherever he came, he was not only successful in establishing peace and harmony, but he took with him the admiration and friendship of both parties. Finally the time came when he reached after the long-coveted crown; and the harder the struggle was, the more glorious was his victory. After an exciting campaign, he was elected president. He made an effective executive officer during his term of office, and the annual message which he sent to the august body of members of the Grand Lodge of District No. 1 has always been named as one of the most valuable documents which the library of the order contains.

Little by little did the glory of the order fade away; and Mr. Goulston thought it best now to devote his time and talent to purposes that were as laudable as those for which he had striven before, and which were lying still nearer to him. He had worked for so many years for others, he felt that he ought to do something for himself and his own house. Who will find fault with him for that? Whenever that period in the history of the orders will be reiterated in which they had risen to the zenith of their power and glory, the truthful historian will be obliged to mention the name of Edward S. Goulston, Jr.

Mr. Joseph Mode was born in Germany, in the year 1846, came to Boston when still a boy of six years, and has lived since then in this city. He, like the young men of his time, sought both instruction and pleasure in the lodge-room. He had joined the order of Bn'e B'rith, but he devoted his labors to a greater extent to the order of Free Sons of Israel, which had sprung up in rivalry to the first-named order. He won his spurs in the Bay State Lodge, and since then he has remained

an authority in all lodge matters. He is one of the few who have not forgotten their old love; he still does not see the wrinkles in her face; he still devotes to the lodges his best energy, and is ready to touch up the face of his youthful love with all the cosmetics which dinners, concerts, balls, and other social attractions will place at his disposal. Mr. Mode takes, furthermore, an active interest in all the charitable and congregational affairs that transpire among his co-religionists in the city of Boston. He is a member and director in the Temple Ohabei Shalom, as well as of the Young Men's Hebrew Association.



JOSEPH MODE.

I cannot close this chapter without mentioning Naomi Lodge, of the order Treue Schwestern, which enjoys, as it seems, greater health and prosperity than any of the lodges in which the sterner sex rules supreme.

It was greatly due to the untiring efforts of Mrs. Caroline Stern, the wife of Mr. Louis Stern, that this lodge was founded here. Mr. Joseph Schonninger, as well as Mr. Adolph Davidson, aided the ladies in their enterprise; and for many years, until the lodge had gained sufficient strength to work out its own salvation, they were its counsellors and banner-bearers. The meetings of this lodge are said to be well attended, and afford to the members both pleasure and instruction.



JOSEPH SCHONNINGER.

Mrs. Jacob Heilbron is the present president of the lodge, and works with heart and soul for its prosperity. The fact must be noted that the ladies have succeeded where the men have failed. They have made sisters of the members in the true sense of the word.

CHAPTER V.

CHARITABLE ASSOCIATIONS.

DURING THE EARLY DAYS of the Jewish settlement in Boston, there was hardly any call for the expression of the charitable feeling which dwells in the heart of every Israelite. The few that had ventured to come to Boston, and make this city their home, had come well provided with means of subsistence. They were hard-working men, and by the industry and energy with which they put their shoulders to the wheel they succeeded in their various occupations and ways of life. When, however, the numbers of Hebrew residents increased, there were found among them occasionally a few upon whom fortune did not smile, and who were obliged to appeal for aid to those who stood nearest to them both by bonds of blood and ties of common belief. Vagrants, too, would occasionally visit this city, and appeal to

the tender mercies of their co-religionists, who felt a certain pride in caring even for those whom they did not consider exactly worthy objects of their charity, because they did not wish them to disgrace the Jewish name by appealing for aid to state or city institutions. Whenever such a deserving or (as the case sometimes happened to be) undeserving petitioner appealed to them, one or another of the members of a congregation or of a lodge would call upon his friends, and collect from them the necessary funds to aid the brother in need.

In course of time, these charitable calls had to be made more frequently, and they became an annoyance both to the one who acted as collector and to those from whom the money was to be collected. It was found necessary to devise other ways and means to aid the poor; and, in the year 1864, Mr. Nathan Strauss called a meeting of Israelites for the purpose of establishing a Hebrew Benevolent Association. The meeting was held in the Pleasant-Street Synagogue, later known as the Temple Adath Israel; and the prominent members of that congregation immediately signed

their names as members of the new organization. Mr. Nathan Strauss was elected president, Mr. Joseph Benari vice-president, and the Rev. Joseph Schonninger was intrusted, as treasurer, with the handling of the funds. So great was the sympathy of the members of this association with the object for which it was organized, that during the first few years a larger sum was realized by their subscription than was actually needed for the support of the poor. From an income of eight hundred dollars, the administration was able to lay aside six hundred dollars the first year.

The United Hebrew Benevolent Association yet remained for a number of years in a rather primitive condition. The long-exploded sentiment that the right hand should not know what the left hand was doing still prevailed. There were hardly any records kept of the disbursement, and it depended mostly upon the momentary feeling of the president how much an applicant for charity would receive. After a short life of only four years, the association fell into precarious conditions, and would have

disbanded had it not been for a gentleman who had lately removed from Baltimore to Boston, and who, being not only a man of means, but also a man well known for his liberality, was chosen president.



ABRAHAM EINSTEIN.

Mr. Abraham Einstein accepted the office, and, ably assisted by Mr. John H. Bendix and Mr. Charles Morse, began to bring order out of chaos. First of all, he took steps to replenish the treasury; because a charitable association without funds is like a body without blood. Nobody cares to be an officer of such an organization unless he knows that he can draw upon funds in case of emergency. The Jewish population had grown by that time to such numbers that a ball held in Horticultural Hall, on the 2d of December, 1869, netted about two thousand dollars.

For many years, however, the business of the organization was still carried on in the same slipshod manner as before, although the finances were more carefully handled, and endeavors were made from year to year to increase the sinking-fund of the organization. After Mr. Einstein had been removed by death, and his successor, Mr. Aaron Morse, had also died after a short sickness, the members looked around for a banner-bearer around whom they could safely rally; and they urged Mr. JACOB H. HECHT to accept the presidency. He accepted conditionally. He demanded that he should be aided by a strong board of directors, that he should be permitted to introduce such reforms as he, in conjunction with his fellow-officers, should see fit. His wishes were respected; and a strong board of directors was chosen, among whom



JACOB H. HECHT.

were Messrs. E. W. Frank, Solomon Schindler, and Raphael Lasker. The reforms introduced consisted in the keeping of a record book, in which not only the names and histories of all applicants were recorded, but in which account was kept of the aid which every one of them had received. An innovation, furthermore, was the establishment of an office in which twice a week all applications had to be made, and where some of the officers were to be found at the appointed hours.

Funds for distribution were raised as heretofore, partly by annual dues, partly by donations which were given at annual banquets to which the members and their friends were invited, and towards which they looked with pleasant anticipation.

The system of investigation, now inaugurated and strictly carried out, changed somewhat the work of the association. While formerly vagrants had received the lion's share, it was now found that an increased population carries with itself a number of deserving poor, who must be looked after, and either be aided in such a way that they shall need hereafter no further help, but stand on their own feet, or

be assisted permanently. Instead of being able to reduce expenditures by a strict investigation, as it was hoped, it occurred that the very system of examination rather increased the demands made upon the treasury. The influx, furthermore, of foreigners, coming from all parts of the Old World, and now choosing Boston as a domicile as well as they used before to choose other cities, burdened the association with greater expenses than its increase in membership would balance. While the addition to the list of membership was scarcely observable, and the increase of poor asking for aid became more and more discouraging and embarrassing, it was still found that funds were never lacking to aid all those that were deserving, and whenever an appeal was made to the Israelites of Boston, they were ever found ready to replenish the exhausted treasury of the United Hebrew Benevolent Association.

In course of time, the headquarters of the association were transferred to Room 13, in the Charity Building, which the city, through the overseers of the poor,

granted free of rent, and an agent was engaged to receive applications, investigate the cases, and to do all such clerical work as was necessary to transact all the business of the association in a proper manner. When, in January, 1889, the twenty-fifth anniversary of the birth of the association was celebrated by a grand promenade concert and a ball, the report of the president showed that during the last year $4000 had been expended in charities.

After having served the organization for ten years, Mr. Jacob H. Hecht resigned, and Mr. L. Pickert, who had ably assisted him as vice-president for the same number of years, was chosen to fill his place. The organization now numbers four hundred, and shows, both by its increase in membership as well as by the increase of expenditures, to what extent the Jewish population has grown during the last twenty-five years.

Already in the year 1869, some Hebrew ladies had united to form what they called a Hebrew Ladies' Sewing Circle, partly for social purposes, partly for the

sake of aiding deserving poor by furnishing them the underwear they needed. Mrs. A. Einstein established this organization, and when in the same year a ball was given in support of the Hebrew charities, a part of the income was handed over to the ladies. In course of time, however, the laudable enterprise was somewhat relinquished; the ladies failed to attend meetings, they failed to attract new members, they failed to swell the funds, and their whole activity dwindled down to a distribution of groceries among the poor, before the Passover Festival. In 1879, efforts were therefore made to revive this institution, because its need was felt more than ever before. Meetings were called, and the movement resulted in the establishment of the present Hebrew Ladies' Sewing Society, under the able presidency of Mrs. Jacob H. Hecht. A number of balls, given annually, in aid of this association, soon furnished it with a large sinking-fund, and the ever-growing increase in membership permits it to spread its blessing far and wide. Hundreds of poor families are annually supplied with underwear and blankets, and the annual

Chanuca parties given by the ladies to the children of the poor have had a signal effect, and improved their moral tone to a great extent.

The establishment of these charitable organizations did not, however, limit private charity, nor did it suppress the formation of similar, though smaller, associations. It is to be regretted that the general public does not receive sufficient information of the existence and the work of the latter, but it can be truthfully stated that some such organizations do exist in the North End, partly granting mutual aid, partly helping emigrants coming from Russia and Poland. If they would choose to work in conjunction with the larger organizations, to adopt the modern principles of charity, and to dispense their charities in a more business-like manner, their work would become a still greater blessing, and would realize better results.

The need of a HOME FOR AGED AND INFIRM had been felt for a number of years. Both the Hebrew Benevolent Association and the Ladies' Sewing Society had frequently been puzzled with the question how to support those who

had grown old in our midst, who had not been successful, and who in their declining years had neither friend nor child to take care of them. Whenever a sum of money was transferred to the sinking-fund of both organizations, it was done with the intention of using it, sooner or later, for the erection of such a place of refuge. When, a few years ago, some members of the Hebrew Benevolent Association, for reasons best known to themselves, endeavored to establish a rival institution, in which they could have their personal views carried into effect, they took up the very point which had been discussed and striven for by the older societies for so many years; they established themselves as the Montefiore Home and Aid Society, and made it their avowed purpose to collect funds for the establishment of a Home for the Aged and Infirm. Mr. Charles Green was chosen president of this short-lived society, and was ably assisted by a number of co-religionists who were as enthusiastic for this cause as he was.

Whether it was by the solicitations of this body of men, or whether it was

by the petitions made to him by high-standing members of the two older societies, or whether, after all, Mr. Leopold Morse yielded to the whisperings of his own charitable heart, nobody but he himself can tell; but, as a fact, it deserves to be transmitted to posterity that he instructed a gentleman who had ever been conspicuous in charitable circles, and who was both a member of the Montefiore Society and a director of the Hebrew Benevolent Association, to find a suitable place for the establishment of such a home. Within a marvellously short time an estate was found, purchased, and paid for, by the generous gentleman, and a few weeks later it was handed over by him to a committee of gentlemen whom he had selected to represent the Israelites of Boston. They accepted the gift, obtained a charter, and formed a new society, called The Home Society. A board of Directors was chosen, and Mr. Louis Hecht, Jr., was elected their president. No sooner was this new organization called into life, than the Montefiore Home and Aid Society disbanded; they handed their funds over partly to the Home, partly to the Hebrew



HOME FOR AGED AND INFIRM HEBREWS.

Benevolent Association, and its directors were absorbed in the corps of officers of both of these societies. The Home, situated in Mattapan, has now been rebuilt, and in a few months it will be ready to receive its first inmates. A fair given by the ladies of the Hebrew Sewing Society, in aid of this Home, and called *Ein Deutsches Fest*, is expected to realize a large sum of money, and to establish it upon a solid foundation.



LOUIS HECHT, JR.

The successful career of the Hon. LEOPOLD MORSE is too well known to need repetition. He was born in Bavaria, and, having taken part in the political movements which shook Germany in the year 1848, he was compelled to leave his native land. He arrived in Boston, where he had a brother living, in 1849, and began to work his way upwards

from the very bottom of the ladder. Having met with success in business, he was the first Israelite in this city who taught the rest of his race that in order to be worthy of the liberties which are granted to them in this glorious country of ours, they must also take an active part in political life, and fulfil all the duties which are required from them as citizens. This won for him the admiration of his Gentile friends; and whereas he was known as a man of good common-sense and of unblemished character, as both honest and discreet, he was several times elected to represent a constituency in the Congress of the United States. If his friends had been many previous to his accepting a seat in Congress, his public career increased their number to hosts, and the time may not be far off when he may receive still greater tokens of appreciation and confidence from the hands of his fellow-citizens. Although too broad to tie himself to any religious denomination, he has never withdrawn his sympathies from the race from which he sprang, and his latest gift shows that, although he may not join them in

their congregational undertakings, he still includes them whenever he follows his humanitarian impulses.

His good, sound common-sense has taught him the great lesson that in this our glorious country a man must be a good citizen, a good American first; then may follow his appreciation of the land in which he first saw the light of the world; and then, and only then, his predilection for one or another religious sect.

CHAPTER VI.

SOCIAL GATHERINGS.

JUDAISM is not permeated by pessimistic ideas. It does not look upon this world as being a vale of tears and misery. It brushes aside the curses which God is said to have pronounced over this earth, being somewhat irritated by the disobedience of the first human beings, and holds fast rather to his acknowledgment that all that he has made is good, yea, very good. Israelites, therefore, as a rule, are of a jovial temperament. They love to enjoy all the good things which this earth offers to them, and to break the monotony of daily life by social enjoyment. Wherever they form colonies, they soon establish social clubs in which the young and the old of both sexes meet, become acquainted with one another, and find in their company the recreation which they need after a day's labor. In rare cases, however,

will they unite their social life with their congregational life ; quite to the contrary, they keep their clubs and congregations distinctly apart from each other, and it oftener happens that members of congregations are recruited from acquaintances formed in the club-room than *vice versa*.

No sooner had the Israelites of Boston begun to increase in numbers, than the want of such social centres was felt ; and again it happened that the same persons that formed the Congregation Adath Israel took the initiatory steps, and established a club known as the Elysium Club. From a house in Worcester Street in which they assembled, they soon removed to Concord Hall, which place they still occupy, although the club has outgrown the accommodation which these rooms afford them. It is not within the province of the historian to describe the various amusements by which the members of the club are seeking recreation, or while their time away, especially as their committees on entertainments have never proposed to hold a ball or any other festivity on a day which was commemorative of some event in Jewish

history. The club has never held a Purim ball or given a Chanuca dinner. They have ever kept aloof from such religious tendencies, celebrating rather events that appealed to them as well as to their fellow-citizens, such as Thanksgiving Day, Washington's Birthday, etc. Still, the club has exerted a great influence upon the development of Judaism in Boston, by being always foremost in granting to any humanitarian effort the use of its rooms. The United Hebrew Benevolent Association has ever held, and does hold to this very day, its meetings, both annual and monthly, in the rooms of the Elysium Club. When the Hebrew Ladies' Sewing Society was organized, the first meetings were held in Concord Hall; and for a number of years afterwards did the ladies assemble weekly in the rooms of the club, to perform their charitable work. No sooner was the "Home Society" chartered, than meetings were held in the same headquarters.

The Elysium Club, however, held but for a short time the monopoly as a resort of social reunion. Being too exclusive, and at the same time too expensive, to be

joined by all, a rival club, the Clio Club, was organized a very short time after the inauguration of the former. This club resembles somewhat the fabulous bird phœnix, with the only exception that it does not indulge in self-cremation as does the bird. Yet it has frequently died out, to be rejuvenated. Every few years we find a new set of members in this club, of whom not one has been a member before. It is, furthermore, to be remarked that it is composed of young men who, after entering into married life, withdraw from it to join either the Elysium Club or some other similar association. Into their places step immediately their younger brethren; and their balls, concerts, dramatic entertainments, etc., are said to correspond much more to the jovial spirit of its youthful members, and are, therefore, much more enjoyable affairs than are similar entertainments given by the Elysium Club.

A great number of other social unions could be recorded if it were not that many of them are not known to the general public, and that others go as they come.

A Progress Club, a Comus Club, and others have been in existence, or are in existence yet; but they could never rival the two older organizations.

When in other cities, in imitation of the Young Men's Christian Associations, Young Men's Hebrew Associations were called into life, a similar want was felt in this city. An effort was made many years ago to form such an association; and Mr. Max Fishacher, the late L. B. Schwabe, and others then took an active part in the enterprise. They failed, however, completely. A few years later it happened that the Congregation Mishkan Israel elected as their rabbi the Rev. S. S. Cohen, who had formerly held a position in Louisville, Ky., and who had seen the workings of a Young Men's Hebrew Association in that city. At his earliest opportunity, he delivered a sermon on the desirability of such a union, which should bring the young in closer connection with one another. Alas! his congregation was too small and too insignificant to head such a movement; and within a week after he had delivered that sermon, and rallied the few young men of his congregation around himself, the

Congregation Ohabei Shalom took the matter in hand. Their rabbi, Raphael Lasker, and other prominent members, called a meeting, and here the Young Men's Hebrew Association was born. Mr. Edward S. Goulston, although a member of the Temple Adath Israel, was chosen president. Minot Hall was rented, to become the head-quarters of the association; and steps were taken to attract members, both by free entertainments and by all kinds of instruction offered to themselves and their children. For a few years the association struggled unsuccessfully for life, until Mr. Israel Cohen took hold of it as its president. Several fairs were held, which netted a goodly sum of money, and established the organization upon a good financial basis. Order was brought out of the chaos, so that to-day it stands there in full bloom. After Mr. Cohen had fulfilled his mission, he transferred both the labors and the honors of the office to Mr. Abraham Spitz, who, after successfully presiding over it for a few years, resigned, to be replaced by

Mr. Abraham Fishel, the present occupant of the presidential chair. Aided

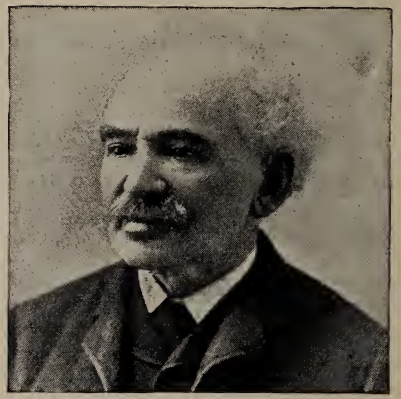
by the experienced vice-president, Mr. Joseph Mode, and by the most excellent secretary, Mr. Robert Wiener, he carries on the work with the same success as did his predecessors in office.



ABRAHAM FISHEL.

The association has now become a centre of Jewish life. Not only do all the lodges hold their meetings in the rooms of this association, but also the Hebrew Ladies' Sewing Society have made them their headquarters. The rooms are open every night; a gymnasium attracts the young men who desire to devote a few hours in a week to physical culture; classes in which the German and French languages are taught assemble a great many pupils; and the free entertainments given once a month, consisting of either lectures on popular topics, of debates on the burning questions of the day, of mock trials, and last, but not least, of concerts, are well attended.

One of the great features of the association is the employment bureau, consisting of a committee that makes it its sole business to find employment both for young men born and brought up in this city and for such strangers as come well recommended. According to the annual reports of this committee, its work has ever been crowned with success; and steps are taken now to secure the alliance of all charitable organizations in furtherance of this worthy object.



L. B. SCHWABE.

The founder of the employment bureau and the most industrious member of this committee was the late

L. B. SCHWABE, better known by all as Count Schwabe. He had been one of the oldest Hebrew residents in this city, with reminiscences that carried him far back into what I have ventured to call the prehistoric

age of the Jewish settlement in Boston. During the many years of his residence in this city, he had been able to form a host of acquaintances; and, being gifted with a marvellous memory, he was able to remember every person with whom he had once been thrown in contact. Some kind friends provided for him in his old age; and, having but a few wants, he could devote nearly all his time to finding places for his young friends. It will be difficult now to replace him, because there lives no other man in this city who has such a large circle of acquaintances at his command, who is at leisure to devote so much time to this kind of work, and who at the same time has such a charitable feeling towards his young co-religionists as had the late L. B. Schwabe. May his soul rest in peace!

CHAPTER VII.

THE PULPIT.

THE READER of these historical sketches cannot have failed to observe that from the tree of Judaism in this city there have sprung two branches, from which all the flowers and fruits which the tree affords are gathered; all the rest of the twigs are struggling for existence, and rather sap the life of the tree than sustain it. These two branches are the Temple Ohabei Shalom and the Temple Adath Israel.

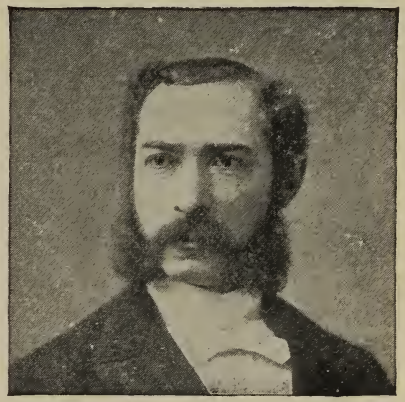
The former established, first of all, a Jewish pulpit, and Dr. Nathan, Dr. Guinsburg, and Dr. Vidaver have filled it with more or less success. Although the Rev. Mr. Shonninger addressed the Congregation Adath Israel on special occasions, he did not consider himself a preacher, nor did his congregation consider

him such. It must be borne in mind that a Jewish congregation can exist without a preacher, and that the sermon is considered by the Orthodox wing a mere embellishment rather than an essential part of divine service. To be an efficient reader, and a good teacher of a Sabbath-school, was all that was formerly required of a Jewish minister.

After the Congregation Adath Israel had resolved to introduce reform, and had extended a call to their present minister, Rabbi Solomon Schindler, the pulpit became also with them the more prominent feature of the temple, and sermons or lectures have now been delivered in the two temples for the last fifteen years, with a marked effect upon the attendance. It will be, therefore, in place to inform the reader of the men in whose hands lies principally the care for the spiritual welfare of the Boston Israelites.

Rabbi Raphael Lasker, who took possession of the pulpit of the Temple Ohabei Shalom in 1876, had received his early education in Europe. He had come to this

country while yet scarcely out of his teens, and had found immediately a position as reader in one of the best-known congregations of New York, *viz.* the Norfolk-Street Synagogue, in which the late Rabbi Dr. Lilienthal held the office of preacher. Several years later, we find him holding positions in Western cities, and especially that of collaborator with the Rev. Dr. Kleeberg, of Louisville, Ky. By that time, he had already founded a family, and, as the climate did not agree with some of its members, he resigned that position, much to the regret of the congregation, and accepted a call from the Temple Adath Israel, in Brooklyn, N. Y. After a short time of service, he tendered his resignation also here, removed to the city of New York, and established there a private school, which soon became one of the best



RAPHAEL LASKER.

among the large number of similar institutions with which New York was then crowded. It was only upon the urgent solicitations of his friend, Israel Cohen, that he gave up his school and came to Boston to fill the pulpit of Congregation Ohabei Shalom, then vacated by Dr. Vidaver. By his able and efficient work, he seconded the efforts of Mr. Israel Cohen, in behalf of the welfare of his congregation, and whatever progress has been made, or whatever prosperity his congregation now enjoys, is due to his zeal, and to his thoroughly understanding how to minister to the spiritual wants of a congregation. Twice called by the voice of the people into the School Board of the city of Boston, he has rendered valuable services to the schools of Boston for six years. He enjoys the esteem of the citizens of Boston in general, and the love of all his parishioners. He believes in conservatism, but, though going slowly, he still keeps his congregation abreast with the time, and is ever ready to yield to its demands.

Being the writer of this book, it would be improper to speak of myself, or of the

work which I have accomplished so far. So much, however, my readers may permit me to say of myself, as the occupant of the pulpit of the Temple Adath Israel, that my nature has ever led me to believe in progress. I believe in reform, but do not stand still at the mere changing of outward forms. My endeavors have always been directed towards reforming the very spirit, the very essentials of religion in general, and of Judaism in particular. I have ever believed, and still hold to the belief, that a Jewish rabbi ought not to be a priest, but principally a leader in thought, the representative of the religious platform upon which his congregation stands. He ought never to attempt to merely amuse his hearers, nor ought he to be considered a man hired to while away the otherwise tedious hours which members of a congre-



SOLOMON SCHINDLER.

gation, for the sake of convenience, feel obliged to spend in the synagogue. He ought not to be considered the "live-stock" in the religious farm, nor the pulpit a piece of furniture that by sheer necessity belongs unavoidably to the outfit of a temple. I believe, finally, that the preacher or lecturer must endeavor in this, our advanced time, to reach as many people as he can, not alone through the channel of the ear, but through the channel of the eye; or that, in other words, the pulpit must be erected upon the huge understructure of the daily press. The voice of the preacher must reverberate through all the land, and not be confined merely to the walls of a narrow temple, or to the few who assemble to hear him. This belief has ever been the spring of all my work, and the direction which I have given to the pulpit of my temple stands in close relation to it. To say more of myself would be superfluous as well as inopportune in this book.

CHAPTER VIII.

WELL-KNOWN ISRAELITES OF BOSTON.

THE FEW NAMES which I have mentioned in the course of my narrative do not by far exhaust the list of Israelites who have been successful in their career, or who have won for themselves the esteem of their fellow-citizens, and thus have reflected honor upon the race from which they sprang and the religion to which they adhere.

Every person has likings for one or another enterprise by which the public is benefited; and thus do we find among our co-religionists public-spirited men who have rendered good services to the community, without taking an active interest in religious affairs. It must be said, however, of all of them, that they have always volunteered their services for humanitarian purposes. Next to the Hon. Leopold

Morse, Mr. Abraham Shuman is one of those men who are best known in the community. His successful business career, his unblemished character, his strictly honest methods of business, have won for him the confidence and the respect of the citizens of Boston. His modesty has caused him frequently to decline nominations for important offices; but he has, nevertheless, shown his willingness to serve the city when he was appointed one of the directors of the city hospital.

Mr. Solomon Friedman, also rendering valuable services to the city as one of the overseers of the poor, may be mentioned next, as he, too, has shown to the world that Judaism is the true religion of humanity.

Mr. Charles Weil, who has been honored by an appointment to the Governor's staff, has won for himself the esteem of hosts of friends; and Mr. Jacob Dreyfus, his faithful partner, has helped to establish the reputation of their firm by his reliability and integrity. The firm of Spitz Brothers & Mork, the firm of Peavy Brothers, the firm of Gross & Strauss, the firm of Heyneman Brothers, the firm of Daniel Frank & Co., the

firm of Frank, Herman & Co., and many, many others, too numerous to mention, have all helped to establish confidence in Jewish business methods, in Jewish honesty and integrity.

Last, but not least, is to be mentioned Mr. Isaac Engel, a man who prefers to let his works speak for him. Having most faithfully devoted many years to charitable work as a director of the United Hebrew Benevolent Association, he was selected by the Hon. Leopold Morse to be one of the seven gentlemen to whom he presented the Home for Aged and Infirm Hebrews.

CHAPTER IX.

CONCLUSION.

NOT FIFTY YEARS have passed since the very first Jewish settlers arrived in Boston, and founded a congregation, and now behold the development! Although the New-England States have never attracted Israelites as did other States, and perhaps never will, we find that the population of Hebrews has grown to about eight or ten thousand souls. Their correct numbers cannot be ascertained, notwithstanding the attempts which have been made frequently to take a census. There are a number of Israelites living in Boston who do not belong to any congregation or association of a Jewish character, and who rather desire not to be identified with their co-religionists. There are large numbers of others who, coming from countries where ignorance prevails, cannot make their presence felt in this

enlightened country, and thus they remain unknown. The last thorough canvass that was made, for the sake of appealing to the Israelites of Boston in behalf of the "Home," brought to light not more than about fifteen hundred addresses, which, if every family is supposed to consist on an average of five people, would make the eight thousand souls to which I have referred. If, for the sake of not under-estimating them, an addition of two thousand souls is made, the highest figure will be reached. They form seven or eight congregations, of which the Temples Ohabei Shalom and Adath Israel are the leading ones, — the former as regards numbers, the latter as regards progress. The Congregation Mishkan Israel follows in age; but the Congregation Gates of Prayer, which at present occupies the synagogue in Pleasant Street formerly owned by the Temple Adath Israel, has in the last few years outstripped the former in numbers. It is in a flourishing condition, counting about eighty members, who are already looking for more appropriate quarters. Their president, Mr. L. Levy, is one of the oldest Jewish citizens in Boston, and one of

the first vice-presidents of the United Hebrew Benevolent Association. The Rev. M. Klatschken, who officiates as reader, enjoys the esteem and the good-will of his flock.

Numerous orders are represented among Boston Israelites by many lodges. They take care of their poor through the United Hebrew Benevolent Association, the Hebrew Ladies' Sewing Society, and various other charitable institutions. They have their social clubs and their Young Men's Hebrew Association. They serve the city in the common council, in the school committee, as directors of the city hospital, and as overseers of the poor. Their leading business men reflect honor upon the Jewish name by scrupulous integrity, and are in possession of the esteem of their fellow-citizens. Though not wealthy, they manage to live respectably, and while they do not squander their money, they still cause their money to circulate, thus contributing to the general welfare. They do not compare either in numbers or in wealth with their co-religionists in other cities; they do not yet own many costly temples;

they cannot, as yet, boast of hospitals, asylums for orphans, and other similar institutions; their spiritual leaders are not the recipients of fancy salaries, as are their favored colleagues in other cities; but God's blessing rests upon them as well, and will rest upon them as long as by their fairness, their honesty, their zeal for the public welfare, they continue to deserve it.

Samuel J. Abrams -
Brookline, Mass

